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Purgatory Prov'd

BY

MIRACLES:

Collected out of

Roman-Catholick Authors.

With ſome Remarkable

HISTORIES

Relating to

British, Engliſh, and Iriſh Saints.

With a Preface concerning the Miracles.

No Article was ever with more force of Spirit, or more grave Authority ſet forth ſince the beginning of Chriſtian Religion, than this one of Purgatory; never Nation was Converted to the Faith, but had this Truth not only Taught by Word, but by Miracles alſo Confirmed. W. Allen's Defence of the Catholick Doctrine of Purgatory, *p.* 112.

LONDON:

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THE PREFACE.

READER,

THIS Collection of Miracles was intended as an Appendix to the School of the Eucharist, and to let the Hereticks know further, that if the Papists please they can trump up Miracles to prove all their other Doctrines, as well as that single one of Transubstantiation. Nay, they have out-done their own Business in that kind, for they have employed Miracles against one another, to prove the contrary Points of Doctrine which are amongst themselves: So that the World has not only been filled with Roman Catholick, but, for instance, with Dominican and Franciscan Miracles. For to pass by the Tragedy of Jetzer which is of elder date, it is well known how the Pullets Eggs in the Canaries have been of late years both Maculists and Immaculists, and have been found in quite contrary Stories. For when the Franciscans were baffled in their other Arguments, they betook themselves to this last and most unanswerable Method of Confuting their Adversaries, and accordingly one of them brings an Egg to the Bishop of the Canaries, which was well attested to be found in a Pullet's Nest, with an Inscription of Letters which seemed to grow in the Shell of it, That the Virgin Mary was Conceived without Original Sin. This Miracle stunned the Dominicans for some time; but always set a Priest to catch a Priest, for by that time the Dominicans were Virtuoso's sufficient to prepare one, They also had a Pullet's Egg out of the Nest with the quite contrary Inscription upon it: And if the Bishop had not put a stop to these Proceedings, no body knows where their Miracles would have ended. The Truth of this Story is so well known to the English Merchants who have of late been in the Canaries, that for the substance of it I will refer my self to the Spanish Walk upon the Exchange, and I am sure I have not willingly varied in any Circumstance.

But

But will any man of common Sense call such Forgeries, as all these are, by the Sacred Name of Miracles? Or entitle the little Cheats of Priests to the Almighty Power of God? No surely; for not only every Christian has a surer Word of Prophecy to give heed unto, but also every Natural Man has a better Light to guide him, than to be imposed upon by Lying Wonders. For as for Christians, it is a first Principle with them, That if an Angel from Heaven teach any other Gospel than what they have received from Christ and his Apostles, that Angel is a false and accursed Spirit, and not to be believed; And with mere Natural Men it is an undoubted Axiom, That God cannot deny himself, nor work any Miracle which is Inconsistent with his own Divine Nature: So that if any pretended Miracles to attest such Doctrines as are contrary to the plain and express revelation of Scripture, and to the unchangeable Nature of God, we are able at the first sight, both as Men and Christians, to pronounce such Miracles to be false and counterfeit. Upon both of these accounts we are sure that the School of the Eucharist is an heap of Forgeries, which are not fit to be endured either by Men or Christians. For the Doctrine of Transubstantiation, in behalf of which God is said to have wrought all those amazing Miracles, is expresly contrary to Scripture, which teaches us, That Christ's Body is a true Humane Body, in Humane Shape and Proportions: Whereas Transubstantiation quite contrary makes no more but a little Breaden Apparition of the self same Body, and will force us to believe, That it is in the form of a Crumb of Bread. Again, all Miracles wrought in behalf of Transubstantiation, are wrought to Prove, That both the sides of an infinite number of Contradictions are True; But as we are men we are infallibly certain, that it is Impossible for both sides of a Contradiction to be True: From whence we are alike certain, That it is Impossible for the God of Truth to set his Seal to Transubstantiation, that is to say, to such a number of Falshoods.

The same may be shown in the other Points of Popery, as Invocation of Saints and Angels, Worship of Images, Worship of Relicks, or Dead Mens Bones, Prayers in an Unknown Tongue, &c. which are downright Contradictions both to the Doctrine of Scripture, as also to the Principles of Natural Light, and the everlasting Notions which we have of God. But because Purgatory *is the matter which lies before us, I shall chuse rather to instance in that.*

Trid. Catech. Sub Artic. Symbol. descendit ad Inferos Sect. 5.

And 1. *The Popish Doctrine which says,* That amongst the Receptacles or Apartments of Hell, there is a Purgatory-fire wherewith the Souls of the Godly being tormented for a limited time are cleansed from Sin, that so they may have a passage into their Eternal Country into which no unclean thing shalll enter, *is plain-*

ly

by another Goſpel; for I challenge all the World to ſhew me where our Saviour or his Apoſtles have Preached any ſuch Goſpel: Nay, it is a contrary Goſpel, for it ſtands in a direct and diametrical oppoſition to the principal Doctrines of Chriſtianity, as has been largely and learnedly ſhewn by Dr. Sherlock *in* The Second Part of *his* Preſervative againſt Popery. *So that if the Papiſts had fourty times more Miracles than they have for the eſtabliſhment of Purgatory, yet while we are Chriſtians we muſt reject both it and them as Forgeries and Falſhoods.*

2. *As we are men we are able to ſhew the falſhood of that Doctrine, and conſequently of all the Miracles wrought in behalf of it. For let men call an old Heathenish Poetical Fiction by the Name of an Article of the Catholick Faith, the new Name does not alter the nature of the Thing, nor make a Fiction to be a Truth.*

I ſhall therefore examine Purgatory as a Doctrine of the Poets, but by no means as a Doctrine of Chriſtianity, and conſider what a wiſe Heathen would have ſaid to it. And 1. *He would ſay, That to ſuppoſe the Souls of the Godly to be an unclean Thing, is a contradiction in terms; for an unclean Soul is an ungodly Soul.* 2. *He would ſay, That Fire is no means of purging away the Defilements of a Soul, nor can a ſpiritual ſubſtance be chymically prepared for Heaven.* 3. *He would make work with their contradictious Charity in Praying for Souls out of Purgatory, in giving Alms and ſaying Maſſes to help them out, when yet they ſtedfaſtly believe with a Divine Faith, that thoſe Souls were ſent thither on purpoſe for their good, and that if the puniſhments of Purgatory be not neceſſary for their entrance into Heaven, they went thither in vain.* 4. *Though he were a very Philoſopher, he would ſmile as much, to think how one man's Alms or Ave's ſhould ſupply the place of a purging Fire and refine another man's droſs, as he would to think how one man's taking Phyſick ſhould make another man Well. In ſhort, he would think of this Doctrine, and of all the Miracles which ſupport it, as he ought to think.*

This is a ſure way of judging concerning all other Popiſh Miracles, even of the great Xavier's, *which the Author of the Pulpit Sayings,* p. 21. *brags to have gained credit amongſt Proteſtants themſelves. But for certain thoſe Proteſtants had never read* Xavier's Perſic Goſpel, *tranſlated as I remember by* Ludovicus de Dieu, *for then they muſt have concluded, that God would never give his Letters of Credence to ſuch a falſe Apoſtle, nor employ his own Almighty Power to gain belief to ſuch an heap of Falſhoods as there is, yea though they be mixed with ſome Truths, for the Devil himſelf never ſpoke all Lies.*

It is eaſie to apply this Rule, which can never fail, to all the Miracles in this following Collection, which are ſuch as cannot be reconciled with Chriſtianity, nor the natural Notions which we have of God. God and Nature do nothing in vain; *But can any thing be more vain and ſportive than thoſe Matches of Miracles, which we have* p. 32 and 44? *Where Omnipotency is employed to leſs purpoſe, than the Capping of Verſes betwixt two School-boys, or than if one of them ſhould ſtand to blow out a Candle, while the other blew it in again. And if thoſe Miracles which paſſed betwixt St.* Molva *and St.* Modoc, *p.* 44. *have any meaning at all, they tend only to confirm the Doctrine of Abſtaining from Meats; which Doctrine has but a very bad Character,* 1 Tim. 4. 3. *and therefore thoſe Miracles are undoubted Impoſtures. For the Doctrines of Devils ſhall never be confirmed with God's Miracles.*

But every Reader is able to judge for himſelf, which of theſe Miracles are to no purpoſe, and which are for the Prieſt's purpoſe, and to make the Popiſh Pot boyl, as the Fire of Purgatory plainly is; which are for the honour of the Saint, and the diſhonour of God; which are fit to enſlave men's minds, and which are fit to widen their Belief, that they may the more eaſily ſwallow the Myſteries of Popery; and in a word, which of them ſerve beſt for thoſe Superſtitious and Antichriſtian Uſes, which the Church of Rome *knows very well how to put them to. And therefore I ſhall only take notice of one ſingle Miracle, but it was a Breeder and had a great many more in the belly of it, and that is the Staff of* Jeſus, *which* Juſtus *the Hermite was ordered to deliver to St.* Patrick, *of which you have an Account* p. 42, 43. *Now I only ask, Whether the Chriſtians ſaid their Creed that Morning, when Jeſus Chriſt had lain all Night at* Juſtus's *Cell, and when he delivered to him the Staff? For at that time either the Article of his ſitting in Heaven, or elſe his delivering of the Staff, and aſcending afterwards into Heaven, was not true. And I deſire ſome Romiſh Prieſt to tell me which it was.*

Purgatory Prov'd
BY
MIRACLES:
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The History of a Man, that having experienc'd the Pains of Purgatory, chose much rather to suffer the Miseries of Humane Life, for many Years together, than Three Days Torments in Purgatory.

WE read in St. *Antonin*, that a Man who had been extremely debauch'd, was visited by God with a long and painful Sickness. As he was a great lover of his Pleasure, and his Distemper putting him as it were upon the rack, he at length lost all Patience, and earnestly besought our Lord, that he would send Death to him. An Angel appeared to him, that offered him the choice, either to continue sick as he was two Years longer, or spend three Days in Purgatory. This Man being only sensible of his present pain, preferr'd three Days in Purgatory, before a two Years sickness. But hardly had he been an Hour in those Dreadful Flames, but that the same Angel came to visit him there, and askt him in what condition he found himself. Ah! he answer'd, you have deceiv'd me: For I was to have been but three Days in Purgatory, and whereas I have now been several Years here. No, the Angel retorted, I have not deceived you. But it is the violence of your pains, that makes you think the little time you have been here so long. Ah! for God's sake, reply'd he, do so as that I may again return into life; For I am ready to suffer all the pains of my Distemper, not only during two Years, but as long as it shall please God to afflict and punish me. He obtain'd what he required, and never after did he complain of the pains he endured. *Le Pedag. Christien*, p. 508.

How a certain Holy Perſon was induc'd to Pray for Souls in Purgatory.

A Holy Man, call'd *Bertrand*, a Provincial of the Order of St. *Dominique*, ſaid Maſs daily for the expiation of his own ſins, without troubling himſelf with offering it to God for the repoſe of Souls in Purgatory. Being one day askt the reaſon of this, he anſwer'd, That thoſe Souls were ſecur'd of their ſalvation, and by conſequence, that they had leſs need of Prayers than the living. The Night following a dead man appeared ten times to him, knocking his hand againſt his Coffin, and making a ſhew as if he would maul him. Which poſſeſs'd him with ſo great a fear, that he roſe up betimes in the Morning, and went to ſay Maſs for the Dead; and all the reſt of his Life he ſpent in procuring by all ſorts of means their eaſe and delivery. *Pedag. Chreſt.* p. 512.

The Account of a Man in Purgatory, for neglecting to Pray for the Dead.

IN the Year 1541. a holy religious Prieſt, of the Order of St. *Francis*, appeared after his Death to a Novice, who pray'd for him, and told he was in Purgatory, becauſe he had been negligent in praying for the Dead. *Pedag. Chreſt.* p. 513.

A Virgin, after having been in Purgatory, and Heaven itſelf, returns upon Earth, for the good and Converſion of Sinners.

ST. *Chriſtina*, a Virgin, and Native of *St. Thron* in *Hasbaye*, being dead, her Soul was convey'd into a place, where they ſuffer'd ſuch horrible torments, that ſhe thought it to be Hell; but an Angel aſſur'd her, that it was only Purgatory. From thence ſhe was carried into Heaven before the Throne of God, who left it to her choice, whether ſhe would remain eternally with the Bleſſed in glory, or be re-united to her Body, to labour for the deliverance of thoſe Souls which ſhe had ſeen ſuffer ſuch dreadful Puniſhments, and afterwards return into Heaven, there to receive the Crown which ſhe had merited by her good Works. She took this laſt courſe, and at the ſame inſtant ſhe re-entred into her Body, which was laid publickly at that time in the midſt of the Church, while they were ſaying Maſs. From that time this Saint perform'd ſuch rigorous Penances, and ſuch amazing Mortifications, that ſhe juſtly acquired the Sir-name of *Admirable*. *Le Pedag. Chreſt.* p. 513.

The

The Thanks of the Dead, for the Prayers of the Living.

ST. *Liebert*, Biſhop of *Cambray*, one day praying in *St. Nicholas's* Church-yard, in the ſame City, for thoſe that were there enterr'd, and with great devotion ſaying this Verſe, which the Church ſo often ſings: May the Souls of all the Faithful that are Dead reſt in Peace; a Voice was heard in the Air, that anſwer'd chearfully and diſtinctly, *So be it.* *Le Ped. Chreſt.* p. 514.

A Perſon that devoted his Whole Life for the Redemption of the Dead.

JEan *Ximenes*, of the Company of *Jeſus*, a religious Man of extraordinary Vertue, praying for the Dead on the day of *All Saints*, before the Image of the Immaculate Conception of our Lady, heard a Voice that ſaid to him, *Ximenes, remember you the Souls that are in Purgatory.* Which ſo ſenſibly affected him, that he offer'd to God for them all his Mortifications, all his Good Works, and generally all the Acts of Vertue, whether Interior, or Exterior, that he was to do from that time till death. *Le Pedag. Chreſt.* p. 515.

St. Thomas Aquinas *his Purgatory Expeditions.*

ST. *Thomas Aquinas*, ſaith the Reverend Father *Ribadeneyra*, in his *Flowers of the Lives of Saints*, was wont to demand three things of Almighty God with great Inſtance: The firſt was force to ſerve him without ever relenting in that firſt Primitive fervour wherewith he had undertaken his ſervice. The ſecond, that he would be pleaſed to keep him always in the humble and poor condition of a Religious ſtate, which he had made profeſſion of. And the third was, that he would reveal unto him, what ſtate his Brother *Arnold* was in, whom the Emperour *Conrade* had put to death, becauſe he ſtuck to the Party of the Church. All which three things our Lord granted him in ample manner. For he gave him Grace to perſevere in his ſervice until death in his Religious Order, with great ſanctity; and he revealed unto him in a Viſion, that his Brother was in the ſtate of Salvation; our Lord recompencing the Death which he was put unto for his Service and for the Defence of the Church. His Siſter, that had taken a Religious Courſe, appeared once unto him, whilſt he was praying, and told him, that ſhe was in Purgatory, demanding the Aſſiſtance of his Sacrifices and other Prayers. The Saint was very careful to help her with Maſſes, Faſtings, Prayers,

both by himſelf and by other Religious Men. And few days after, ſhe appeared again for to thank him for the benefit he had procured unto her, for that ſhe was now in Glory. *St. Thomas* asked her, of the condition of his two Brothers, and of his own ſtate, *Whether it were good in the preſence of God?* She anſwered, *That their Brother* Landulffe *was in Purgatory, and* Arnold *was at reſt; and that for what concerned himſelf, he was in the Grace of God, and that ſhortly they ſhould all of them meet together, but he ſhould be far higher in glory, for his good Service and Pains taken in the Church.* Moreover, at another time, when he was one Night praying in the Church of his Convent, at *Naples*, Fryar *Romanus*, who ſucceeded him in the Chair of Divinity in *France*, being lately deceaſed, appeared unto him, *St. Thomas* having yet underſtood nothing of his death; after that he knew him, and was told by him, that he was departed out of this World, he inquired of him, *Whether his Services were acceptable unto God, and if he were in the ſtate of Grace? Romanus* bid him, *go on and perſevere in the ſtate he was in, for it was very good, and God was well pleaſed with it.* Then *St. Thomas* asked *Romanus, how all things went with him, and where he was?* To whom he replied, *that he was now in Heaven; but had been fifteen days in Purgatory for a neglect which he had committed in the Execution of the Biſhop of* Paris *his Will, in a Matter which ought to have been performed out of hand, and was delayed by his fault.* Some other things did *St. Thomas* ask him, and was ſatisfi'd in them all, after which *Romanus* vaniſhed, leaving him in great comfort and conſolation. For when God will reveal ſome ſecrets unto his ſervants, he uſeth firſt to give them a Deſire, and moveth them by his Holy Inſpirations for to demand them of him, giving them an aſſured confidence of obtaining what they ask: upon which Ground they walk ſecurely, which they could not do, if that Divine Motion were wanting, and if through a vain curioſity they did pretend to know the ſecret Judgments of our Lord, and the ſtate of Souls departed out of this Life: as many times it falleth out. *Fat. Peter Ribadeneyra's* Flowers of the Lives of the Saints, *p.* 204.

Whence came the Cuſtom of ſaying Thirty Maſſes for the Dead, which are called the Maſſes of St. Gregory.

Flowers of the Lives of the Saints, p. 223.

ST. *Gregory* the great Pope and Doctor, came to underſtand that a certain Monk that was ſick, and ready to die, had hoarded up three hundred Crowns. This ſeemed unto him to be ſo grievous an offence, that he commanded the Prior of the Monaſtery, whoſe name was *Precioſus*, to ſee that none of the Religious ſhould viſit him, or afford

ford him any Comfort; to the end that seeing himself thus neglected by all, he might at least in that Extremity, acknowledge his Fault, do Penance, and come to be saved. The poor man died, and the Saint would not permit his Body to be buried with the rest, but to be cast upon a Dunghil, together with his three hundred Crowns: and all the Monks said, *Pecunia Tua tecum sit in Perditionem*; *Thy Money perish with thee.* This Rigor was very profitable: for when the Proprietory Monk perceived that all abhorred him, he had great feeling of his Crime, and died penitent: and the rest, that they might not incur the like Punishment, laid at the Abbots feet all they had, even those things which they might keep according to the Rule. After thirty days, the holy Father taking compassion of the Soul of this poor man, commanded *Precioſus* to say Mass for him every day for thirty days consequently; at the end whereof the deceased Monk appeared to a Brother of his, that was a Religious Man, and told him, *That he had been in Purgatory until that day, but that now by the mercy of God he was going to Glory.* And this was the effect of the thirty Masses which St. *Gregory* commanded to be said for him. Whence came the custom of saying thirty Masses for the Dead; which are called, *The Masses of Saint* Gregory.

St. Stanislaus *Bishop and Martyr, raises up a Man to life that had been three years dead, to be his Witness in a Process he had depending.*

THE Reverend Father *Ribadeneyra*, in his said *Flowers of the Lives of the Saints*, does acquaint us in the Life of St. *Stanislaus* Bishop and Martyr, how that that holy Bishop had bought, for the benefit of his Church, a piece of Land of a Rich man named *Peter*, and had faithfully paid him the price of it; but yet could not shew sufficient Evidences for the proof of the same. The man that sold him this Land had now been dead three years: And his Heirs, for to please the King, who bore a great enmity to the Saint, and to make their benefit of so fair an occasion, complained of the Bishop in a Juridical Court, that he had seized upon an Inheritance that belonged to them. The Business was brought to be examined before the King; who finding that the Bishop wanted some necessary Writings, and that the Witnesses, for fear of his displeasure, durst not inform the Court of the Truth, condemned him to restore the Lands to *Peter*'s Heirs, as due and proper to them by right of Inheritance. The Saint demanded three days for to bring *Peter* before them, of whom he had bought the Land, and who, as we said, had been dead and buried three years before.

The Flowers of the Lives of the Saints, p. 324.

fore. They eaſily granted him his demand, making a jeſt and ſport of it. But the Saint faſted, watcht and pray'd with great fervour and inſtancy, begging of our Lord, *That ſeeing the Cauſe was his, and that it was he who was wronged and injured by that unjuſt Sentance, he would be pleaſed to take the whole Buſineſs in hand, and riſe up in his own defence.* At the end of three days, having offered up the Holy Sacrifice of Maſs, he went unto the Grave where *Peter* lay buried, and made the Grave-ſtone be taken away, and the Earth opened until the Body appeared: Then touching the ſaid Body with his Groſier-ſtaff, commanded *Peter* to riſe. At which inſtant the dead Body obeying the Voice of the living Saint, *Peter* roſe up and followed him to the Court, where the King was, accompanied with all his Nobles and Judges. To whom *St. Staniſlaus* ſpoke thus: *Look here is* Peter, *of whom I bought the Land; who having been dead, is riſen again, and now ſtandeth before you. Ask of him if it be true that I paid him entirely that for which he ſold and I bought that Land for the Church. The man is ſufficiently known, his Grave is open: It is God who raiſed him to life, for the confirmation and aſſured proof of this Verity. His Word ought to be a more certain and infallible Argument of it, than all the Teſtimony of Witneſſes, or Evidence of Writings that can be alledged.* This ſo great and manifeſt a Miracle did extreamly daunt the Courage of the Biſhop's Adverſaries, and ſtruck them to the very heart, ſo that they remained quite dumb, and had not one word to ſay: For *Peter* declared publickly the Truth, and very gravely and ſeriouſly warned his Heirs *to do Penance for this their ſin, and for having ſo much moleſted the holy Prelate, contrary to all Equity and Juſtice.* St. *Staniſlaus* offered *Peter,* if he deſired to remain ſome years in Life, to obtain it for him of Almighty God. But he choſe rather to return to his Grave, and die again preſently, than to abide in ſo troubleſome and dangerous a Life: and told the Saint, *That he was in Purgatory, and that yet he had ſomething to ſuffer in ſatisfaction for the remnant of his ſins: and that he had rather be ſecure of his ſalvation, although it were by undergoing the reſt of the pain and torment due to his former ſins, than engage himſelf in the hazard and jeopardy, by embarking anew to be toſſed in the ſtormy and tempeſtuous Sea of this wicked World. That he begged of him to beſeech our Lord to remit and pardon him the reſt of his Puniſhment, and to releaſe him ſoon out of that Priſon, and bring him to enjoy his glory in the bleſſed company of Saints.* When he had ſaid this, St. *Staniſlaus* accompanied him to the Grave, and a multitude of people went along with them. *Peter* laid himſelf down in his Tomb, and compoſed himſelf for his laſt Reſt; and begging of all the Aſſembly for to recommend his Soul unto our Lord, died the ſecond time, for to go to live eternally with Almighty God.

St. Tereſa *by her Prayers reſcues a Perſon out of Purgatory.*

A Certain Gentleman, who had given the Saint (viz. *Tereſa*) an Inheritance for the founding of a Monaſtery in *Valliodolid*, not long after ſuddenly fell ſick and died, and his Speech failing him, he was not able to make a full Confeſſion, although he gave great ſigns of Contrition. She hearing of his Death, was much afflicted for him, fearing leſt perhaps his Soul was damned; and as ſhe was recommending him to God, our Lord told her, That his ſalvation had been in great danger, and that he had ſhewed him mercy for the ſervice he had done his Mother, giving her a Houſe for the building of a Monaſtery there of her Order, and that he ſhould come out of Purgatory when the firſt Maſs ſhould be ſaid there, and not before. The Saint having heard this, being ſo full of Charity as ſhe was, for that ſhe had always before her Eyes the grievous pains that this Soul endured, could find no repoſe until ſhe had founded the Monaſtery. And to the end that we might know of the compaſſion that our Lord has of the Souls that are in Purgatory, and how pleaſing and grateful that is unto him, which is done for them, himſelf one day, ſeeing that the Saint, by reaſon of certain Affairs which occurred, made ſome delay to go to *Valliodolid* to found the ſaid Monaſtery, haſtened her on as ſhe was in Prayer, bidding her to make haſt away, for that that Soul ſuffered much. And all was fulfilled as had been revealed unto her: for Maſs being ended, and the Saint approaching to receive the Holy Communion, the Gentleman who had been Maſter of the Houſe and Garden, where ſhe and her Companions now were, appeared unto her with a glorious and chearful countenance, and thanked her with joyned hands for that which ſhe had done for his delivery out of Purgatory; and after this he mounted up to Heaven. *The Flowers of the Lives of the Saints*, p. 793.

A Viſion of Purgatory, Hell, and Paradiſe.

A Certain Husbandman, called *Thurcillus*, living at *Tidſtude* a Village in the Biſhoprick of *London*, a perſon very hoſpitable to his capacity, while he was in his Field, *Julianus* the Hoſpitator appeared to him, bidding him be ready at night, when he would call upon him, there being matters to be divinely ſhew'd him, that were beyond the apprehenſions of Humanity. Accordingly he came, and bidding *Thurcillus* to leave his Body to reſt in his Bed, for that his Soul was only to troop along with him. *Matt. Paris*, F. 181.

Coming to about the middle of the World, they entred into a glo-

rious

rious Court that had a wonderful light ariſing, ſaid the Guide, from the decimation of the Juſt. Here they met with St. *James*, who had ſent for this Stranger, and he bid *St. Julian* and *St. Domnius*, the Keepers of the place, ſhew the Stranger the penal places of the Wicked, and the Manſions of the Juſt. Hereupon St. *Julian* inform'd him that this was the Court for all Souls newly departed their Bodies; and there the Places and Manſions were ſorted and aſſign'd as well for the damn'd, as for thoſe that were to undergo the torments of Purgatory. This place was conſtituted by our Saviour upon the Interceſſion of the glorious Virgin *Mary*, for the reception of Souls that are new born in Chriſt, that they may there convene as ſoon as they leave the Body, to be try'd according to their Works, without any invaſion of the Devils. And this is call'd the Congregation of Souls. The Souls of the Juſt were perfectly white, and had the Aſpects of Youths. Without this Wall was the place of puniſhment for thoſe that us'd injuſtice in matter of Tythes, and the Saint perceiving by our Strangers coughing in paſſing by it, that he had been tardy in that buſineſs, he commanded him to make a publick Confeſſion of it at his return before the whole Congregation, and require Abſolution from the Prieſt.

Eaſtwardly between two Walls, was a vaſt place of Purgatory-fire, and beyond it a Pond to renſe Souls in that had waded through Purgatory, the water being ſalt and cold beyond compariſon. Over this Purgatory St. *Nicholas* was the Overſeer.

There was a mighty Bridge all beſet with Nails and Spikes, and leading to the Mount of Joy: On which Mount was a ſtately Church, ſeemingly capable to contain all the Inhabitants of the World, and into which the Souls were no ſooner entred, but that they forgot all their former torments.

Returning to the firſt Church, there they found *St. Michael* the Archangel, and the Apoſtles *Peter* and *Paul*. *St. Michael* caus'd all the white Souls to paſs through the Flames, unharm'd, to the Mount of Joy; and thoſe that had black and white ſpots, *St. Peter* led into Purgatory to be purified.

In one part ſate *St. Paul*, and the Devil oppoſite to him with his Guards, with a pair of Scales between them, weighing all ſuch Souls as were all over black; when upon weighing a Soul the Scale turn'd toward *St. Paul*, he ſent it to Purgatory there to expiate its ſting; when towards the Devil, his Crew with great triumph plung'd it into the flaming Pit.

Now it happened one Evening that they ſaw a Devil coming full ſpeed upon a black Horſe, whom his Companions went out to meet with great triumph. *St. Domnius* forc'd the Fiend to tell him whoſe

Soul

ſoul it was he ſo racked with riding. He anſwered, That it was a Peer of *England*, who di'd the night before, without Confeſſion, or receiving our Lord's Body: That he had render'd his People very miſerable upon the inſtigation of his Wife; and that having turn'd him into that Horſe-like form, he had brought him down to eternal puniſhment. And then the Fiend caſting his Eyes upon the Ruſtick, *Who's he*, quoth he to the Saint? Quoth the Saint, *Doſt not know him?* ſaid the Fiend, *I ſaw this man at* Tidſtude *Church in* Eſſex *at the time of its Dedication.* Cry'd the Saint, *How went you in?* To whom the Fiend anſwer'd, *In a Womans Garb; by the ſame token that coming up to the Font, and meaning to go into the Chancel, the Deacon met me with a holy Water-ſtick, and ſo frighted me with the ſprinkling of that Water, that giving a ſkream, I leapt at once two furlongs from the Church into a Field.* And the Ruſtick did affirm, that he and others had heard the noiſe, but were altogether ignorant of the meaning.

Then the Ruſtick, under the protection of the Saints, ſaw the Devils Stage Plays: Firſt, they introduc'd a proud man in his Robes, ſtrutting along big, cocking his Eye-brows, uttering ſwelling Words, in ſhort having all the manners of Imperiouſneſs and Arrogancy; but while he was threatning horrible Executions, and priding himſelf in his Trappings, all on the ſudden they turn'd into a flame about him, burning him moſt diſmally, and then the Devils ſeizing him, tormented him beyond what humane Malice can imagine.

Then entred a Prieſt, whoſe Tongue they toar out, and then made him ſuffer the ſame torments as the proud man, for not having given his Flock either Exortation, or a pious Example, or Prayers, or Maſſes, for the temporal Goods he received from it.

Then came a Souldier arm'd *Cap-a-pee*, and mounted on a black Horſe, prauncing and brandiſhing his Spear againſt the Devils, and boaſting of his Exploits; but after ſome play, they diſmount him, and he had the ſame fate as the former.

Then they introduc'd a Lawyer, the moſt famous of all *England*, but ended his life miſerably in the very year of this Viſion. He was wont to take Fees on both ſides, and the Fiends now forc'd him to act the ſame over again: for he adviſ'd here on the right and left, and took, counted, and pocketed the Moneys he thus received from both Parties. But the Devils having diverted themſelves with his acting in this manner, on a ſudden they turned all his Money into a boiling Liquor, and compell'd him to ſwallow it, attending this with ſundry other extremities of torments. His Wife was alſo there in burning Durance, for having pretended a Ring of hers to have been ſtollen, and caus'd Excommunication thereupon to be pronounc'd; whereas ſhe had ignorantly laid it up in her Cabinet.

Then came an Adulterer and an Adultereſs, repreſenting the very act of Copulation, with the moſt filthy venerial motions, and immodeſt poſtures, before the whole Aſſembly. And then becoming as it were diſtracted, they fell bitterly upon one another, changing their ſuperficial Love into Cruelty and Hatred. And then were by the Infernals, in like manner as the former, as alſo all Fornicators are, with puniſhments beyond deſcription.

Then two Backbiters enter'd with wry faces and odd grimaces. The two heads of a burning Spear were put into their mouths; which knawing upon with diſtorted looks they quickly met at the middle, and then tearing one another, they all embru'd their faces with biting.

Then Thieves, Incendiaries, and Violators of holy places, were introduc'd, and were rack'd by the Devils upon burning Wheels, and ſundry other Inſtruments of torment.

The Ruſtick likewiſe ſaw near the entrance of the lower Hall as it were four Streets; the firſt was full of innumerable Furnaces and Cauldrons fill'd with flaming Pitch & other Liquids, and boiling of ſouls, whoſe heads were like thoſe of black Fiſhes in the ſeething Liquor. The ſecond had its Cauldrons ſtor'd with Snow and Ice, to torment ſouls with horrid Cold. The third had thereof boiling Sulphur and other materials affording the worſt of ſtinks for the vexing of ſouls that had wallow'd in the filth of Luſt. The fourth had Cauldrons of a moſt horrid ſalt and black Water. Now ſinners of all ſorts were alternately tormented in theſe Cauldrons.

Now returning to the Temple, upon the Mount of Joy, the Ruſtick had a ſight of the introduction of pure white ſouls, and was made ſenſible how much they were help'd to the poſſeſſion of eternal Joys, by the means of the Maſſes of their Friends in the World: nay, and ſaw many of his Acquaintance dancing Attendance upon *St. Michael* for admittance. That Saint likewiſe ſhew'd him the ſeveral Manſions and Apartments of thoſe that gradually mounted up to infinite Happineſs; and how they at certain hours each day heard Canticles from Heaven, as if all the ſorts of Muſick in the World had joyn'd in conſort.

Then he led him to a place all bedeckt with infinite variety of Flowers and Herbs, having a moſt clear Fountain branching it ſelf into four ſtreams of a various Liquor and colour. Upon this Fountain ſtood a moſt beautiful Tree of a wonderful bigneſs, and immenſe height, affording all ſorts of Fruits, and the flavour of all Spices. Under this Tree, near the Fountain, lay a man of a graceful mien and Gigantick ſtature, having a Veſtment on from his breaſt to his feet, of various colours and wonderful beauty: he ſeem'd to laugh with one Eye, and weep with the other. This is *Adam*, quoth St. *Michael*, who by his ſmiling Eye denotes

denotes the joy he receives from the ineffable glorification of his Sons that are to be ſaved; and by the other weeping one, denounces the ſorrow he undergoes on the account of the rebrobation of ſome of his Sons, and the juſt Judgment of God upon the damned. The Veſtment with which he is covered, but not a compleat Robe, is the Veſt of Immortality and Glory, which he was ſtript of at his firſt prevarication: for he began to receive this Veſt from *Abel* his juſt Son, till now thro' the whole ſucceſſion of his juſt Sons. And as the Elect ſhine with various Virtues, ſo this Veſt is pictured of a various colour. When the number of the Elect Sons ſhall be compleat, then *Adam* ſhall be all over cloath'd with a Robe of Immortality and Glory; and ſo the World ſhall be at an end.

Then the Saint led the Ruſtick into a much more raviſhing place than any yet ſeen, and there ſhew'd him *St. Catharina*, *St. Margareta*, and *St. Oſitha*, whoſe beauty having admired, *St. Michael* bid *St. Julian* convey him back to his Body, and accordingly did ſo, but how is not known. He lay as it were in a Trance for two days and two nights after, but after that repairing to Church, he was ſollicited by the Prieſt and his Pariſhoners to acquaint them with his Revelations; but he declining ſo to do, *St. Julian* appear'd to him the night following, and commanded him to gratifie them in that point. And in obedience to the Saint, he gave an account of his Viſion in the *Engliſh* Tongue, with ſuch Eloquence as created admiration in all his Auditors; and the more as having been known to have ever been a man of narrow ſence and few words.

The occaſion of the Inſtitution of a ſet and ſolemn day, for the Praying for Souls out of Purgatory.

THE Cardinal *Peter Damian*, a very holy and very learned man, writes in the Life of *St. Odilo* Abbot of *Cluny*, (who died in the year of our Lord 1048.) that a Religious man of *France* returning from *Hieruſalem*, was by a Tempeſt carried to an Iſland or Rock, where there was an holy Hermite, who told him, that there hard by were great burning flaming fires, where the ſouls of the Dead were tormented; that he heard the Devils oftentimes howl and complain, for that by the Prayers and Alms of the Faithful, the pains which thoſe ſouls ſuffered were mitigated, and the ſouls freed out of their hands; and that particularly they complained of *Odiolo* Abbot, and his Monks, for their care and vigilance in favouring and helping them: and conjured the Religious man, becauſe he was a *French-man*, and knew the Monaſtery of *Cluny*, (as he ſaid) and the Abbot *Odilo*, to entreat the ſaid Abbot, and

The Flowers of the Lives of the Saints, p. 828.

to charge him in his name to perſevere in that holy Exerciſe, and by his fervent Prayers and continual Alms, to endeavour to give refreſhment to the ſouls of our Brethren that are tormented in Purgatory, that ſo the joy of the Bleſſed might be increaſed in Heaven, and the ſorrow of the Devils in Hell. The Religious man returned into *France*, communicated that which he had heard of the holy Hermite with *Odilo* Abbot, and with all that bleſſed Congregation which was under his charge: And the Abbot ordained that in all his Monaſteries, upon the ſecond of *November*, the day after the Feſtivity of *All Saints*, ſhould be made a particular Commemoration of the Dead, and that eſpecial care ſhould be uſed to ſuccour and relieve them, by Prayers, Alms, and Maſſes. And that which *St. Odilo* inſtituted in his Convents, was afterwards received and eſtabliſhed by Apoſtolical Authority in the whole Univerſal Church. *Peter Galeſinus* Protonotary Apoſtolical, ſays, that many write, that Pope *John* XVI. inſtituted this Commemoration by the counſel and advice of *St. Odilo*. It is true, that *Almarius Fortunatus* Biſhop of *Trevers*, who lived about 200 years before *Odilo*, in a Book of the Eccleſiaſtical Offices, which he wrote to *Ludovicus Pius* Emperour, after the Office of the Saints, he puts that of the Dead; and he ſays that he did ſo, becauſe many depart out of this Life, who do not go preſently to Heaven, for whom that Office was wont to be ſaid: which is a ſign that even in his time this was done, as Cardinal *Baronius* has noted. And this is ſufficient to declare the Inſtitution of this Commemoration of the Dead, and the occaſion of making of it.

Certain Revelations which the Saints have had concerning the Souls in Purgatory.

Flowers of the Lives of the Saints, p. 830.

St. *Gregory* the Great writes, that the Soul of *Paſchaſius* appeared to *St. German*, and teſtified unto him, that he was freed from the pains of Purgatory for his Prayers. When the ſame *St. Gregory* was Abbot of his Monaſtery, a Monk of his, called *Juſtus*, now dead, appeared to another Monk, called *Copioſus*, and advertized him, that he had been freed from the Torments of Purgatory, by thirty Maſſes, which *Pretioſus*, Prefect of the Monaſtery by the Order of *St. Gregory*, had ſaid for his Soul, as is recounted in his Life. *St. Gregory* of *Tours* writes of a Holy Damzel, called *Vitaliana*, that ſhe appeared to *St. Martin*, and told him, that ſhe had been in Purgatory for a venial ſin which ſhe had committed, and that ſhe was delivered by the Prayers of the Saint. *Peter Damian* writes, that *St. Severin* appeared to a Clergy-man, and told him, that he had been in Purgatory, for not having ſaid the Divine Service at due hours, and that afterwards God had

had delivered him, and carried him to the company of the bleſſed. *St. Bernard* writes, that *St. Malachy* freed his Siſter from the pains of Purgatory by his Prayers, and that the ſame Siſter had appeared unto him, begging of him that relief and favour. And *St. Bernard* himſelf by his Interceſſion freed another, who had ſuffered a whole Year the pains of Purgatory: as *William Abbot* writes in his Life. And *St. Rembert*, Archbiſhop of *Bremes*, faſting forty days for a Prieſt, called *Arnolfus*, freed him out of Purgatory: and the ſame *Arnolfus* appeared to him, and gave him thanks for it, as *Surius* relates in his Life. And *St. Thomas* of *Aquin*, being at his Prayers, a ſiſter of his, a religious woman, now dead, appeared unto him, and told him, how that ſhe was in Purgatory: and afterwards ſhe appeared to him again, giving him thanks for the benefit, which by the means of his Faſts, Prayers, and Maſſes, ſhe had received, and for the glory which ſhe now had in Heaven. *Pope Benedict* the Eighth, being now dead, appeared to *St. Odilo* Abbot, (of whom we ſpoke before) glorious and beautiful, and gave him thanks, with profound reverence, confeſſing, that by his Prayers, and the Prayers of his Religious, God had done him the favour to take him out of the priſon of Purgatory, and to place him in Heaven amongſt the Elect.

St. Martin *raiſes one from the Dead.*

WIthout the City of *Poictiers*, *St. Martin* built a poor Monaſtery for himſelf and for ſome of thoſe that followed him. Amongſt theſe was one, a *Catechumen*, who, when *St. Martin* was upon a time out of the Convent, fell ſick of ſuch a violent Diſeaſe, that within a few days it took away his life, and he died without being baptized. The Saint returned home, and found his Monks much afflicted, for what had hapned, and the Corpſe of the dead Man, ready to be carried to the Grave: He approached near unto him, ſad and diſconſolate: looked ſtedfaſtly upon him with great feeling, and by a particular impulſe from God, commanded them all to go out of the Chamber, and the Doors being ſhut, ſtretched himſelf upon the cold Body of the Dead Man, and making a fervorous Prayer to our Lord, beſought him to reſtore him to life: and our Lord did ſo, inſomuch that thoſe who were without, expecting the event, entring into the Chamber, to their great admiration and aſtoniſhment, found him alive, whom they were about to bury. The *Catechumen* they revived, received immediately the Water of Holy Baptiſm, and lived many years; and recounted how that his Soul being gone out of the Body, was preſented before the Tribunal of God, and that it was condemned to be

Flowers of the Lives of the Saints, P. 856.

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in certain obſcure and dark places, but that preſently after it underſtood by the Angels, that *St. Martin* prayed for it, and that the Judge had commanded them to carry it back to the Body, and to preſent it as from him to his Servant *St. Martin.*

Of Fiſhermen that fiſh up a Soul in a Piece of Ice.

* *Part 4. Sum Major. tit. 14. ca. 10. de Septemp. Purg. Sect. 7.*

THE Author of Purgatories, *Knell*, relateth from * *Antoninus* of certain Fiſhermen, who drawing their Net to Land, found therein a maſſy piece of Ice, whereof they were not a little glad, becauſe they knew it would be a welcom Preſent to *Theobald* their Biſhop, who was exceedingly tormented with a burning heat in his Feet; Neither were they deceived, for it ſtood him in great ſtead. One day amongſt the reſt, as he was cooling his Gouty Toe, he heard a Voice from out of the Ice, whereupon he conjures it to tell, who or what it was. The Voice anſwers, *I am a Soul afflicted for my ſins in this Ice, and unleſs you ſay thirty Maſſes for me, thirty whole days together; I ſhall not be delivered.* *Theobald* inſtantly betakes him to his Beads, and begins his task. Whileſt he was at his work, there is News brought of an Army approaching to ſack the Town. The Biſhop is driven to give over his Devotion for that time. When the Hurly-burly was paſt, he falls to his Buſ'neſs the ſecond time, but with as ill ſucceſs; for then there aroſe a Civil Commotion in the Town. The third time he means to make all ſure: but ſee, (as the Devil would have it) the whole City, with the Biſhop's Palace, was all on a light fire; his Servants were importunate with him, to caſt away his Book, and to provide for his own ſafety. Do what they could, they could not prevail. All the Anſwer they could get is this, that though the Town ſhould be burnt to the ground, he is reſolved not to give over, till he had made an end. To be ſhort, he was as good as his word. Would you hear the iſſue? He had no ſooner finiſhed, but the Ice melted, the Soul was delivered, and the Fire vaniſhed; neither was there any damage at all received. If this be not true, ask the Fiſhermen; Poor Souls, they little thought they had taken ſuch a Booty.

The Choice of a Soul in Purgatory.

* *Sermones diſcipuli de tempore, & de ſanctis promptuario exemplorum*, in the 160 Serm. of the Souls.

A Certain * Author writes, that there was a Soul which had lain 30 Years in Purgatory, and at laſt there came an Angel, who did bid the Soul chuſe, whether it would tarry yet one ſhort Winter's day in Purgatory, or that it would return into the World again, and there do a marvellous hard Penance, to wit, for one long hundred Years

Years ſpace, ſhould go bare-foot, and tread ſtill upon ſharp Iron Nails, eat nothing elſe but brown Bread, and drink bitter Gall, mingled with Vinegar, and wear a Cloth of Camel's Hair next the Skin, and a Stone under the Head, in place of a Pillow. This Soul did chuſe much rather to do all that ſame hard Penance on Earth, than to tarry one day longer in Purgatory.

Of the miraculous Efficacy of Alms and Prayers for Souls departed, in an Inſtance of their Extending to the Living when miſtakingly applied.

THe Author of *the Defence of Purgatory, and of Prayer for the Souls Departed*, recounteth as from *Bede* in this his old *Engliſh*; how that in a fighten Field betwixt *Egfride* and *Edeldred*, two Princies of our Land, it fortuned that a yonge Gentleman of *Egfrides* Army, ſhould be ſo grievouſly wounded, that falling down both himſelf without ſenſe, and in all mens ſights, ſtark dead, he was letten lye of the Enemies, and his Body ſought with care to be buried of his Friends. A Brother of his, a good Prieſt and Abbot, with diligence making ſearch for his Body, amongſt many happened on one that was exceeding like him, (as a man may eaſily be deceived in the alteration that ſtreight falleth upon the Soul's departure, to the whole form and faſhion of the Body) and beſtowed of his Love, the duty of Obſequies, with ſolemn Memorials for the reſt of him, whom he took to be his Brother deceaſed: burying him in his own Monaſtery, and cauſing Maſs to be done daily for his pardon, and Soul's releaſe. But ſo it fortuned, that his Brother *Huma*, (for ſo was he caulled) being not all-out dead, within four and twenty Hours came reaſonably to himſelf again: and gathering withal ſome ſtrength, roſe up, waſht himſelf, and made means to come to ſome friend or acquaintance, where he might ſalve his Sores, and cloſe his Woundes again: But by lacke of ſtrengthe to make ſhifte, and by misfortune, he fel into his Enemies handes: and therby the Capitaine examined of his Eſtate, he denied himſelf to be of Name or Degrie in his Coontry. Yet by the lykelyhoods that they gathered of his coomly demeanure, and Gentleman-lyke taulke, which he could hardly diſſemble, they miſtruſte (as it was indeede) that he was a Man of Arms, and more than a Commen Souldear. Therfore in hope of good gaine by his raunſon, they thought good after he was full recovered, for fear of his eſcape to lay Irons upon him, and ſo to make ſure-work. But ſo God wrought, that no fetters could howld him: For every day once at a certaine houre, the bandes bracke lowſe without force, and the man made free. The Gentleman marvailed at the caſe himſelf, but his kepers

Of Prayer for Souls Departed, P. 211.

kepers and the capitaine were much more aſtoyned thereat, and ſtraitely examined him by what cooning or craſte he could with ſuch eaſe ſet himſelf at libertie: and bare him in hande, that he uſed Characters or Letters of ſum ſorcery and whichcraſte, with the practiſe of unlawfull artes. But he anſwered in ſadneſſe, that he was alltogether unskilful in ſuche thinges. Mary (quod he) I haye a brother in my coontry that is a prieſt, and I knowne certainly, that he ſaithe often Maſs for my ſoule, ſuppoſing me to be departed and ſlaine in batayle, and if I were in an Other Lyfe, I perceive my ſoul by his interceſſion ſhould be ſo lowſed out of paines, as my body is now from bondes: The capitaine perceiving ſo much, and belyke in ſum awe of Religion, ſeeinge the worke of God to be ſo ſtraunge, ſould him to a *Londoner*; with whome the ſame things happened in his bondes lowſing every day. By which occaſión he was licenſed to go home to his friends, and procure his ranſom, for chargeing him with divers ſorts of ſureſt bands, none could ſallfely howlde him. And ſo upon promiſſe of his returne or payment of his appointed Price, he went his wayes, and afterward truely diſcharged his Credit. Which doone by friendſhip that he fownd in the ſame Coontry, afterward returned to his owne parties, and to his brother's howſe: to whome when he had uttered all the Hiſtory of his ſtraunge fortune, both of his miſery and miraculous relieving, he enquired diligentlye the whole circumſtance, with the howre and time of his daily lowſinge, and by conferring together, they fownde that his bondes brake lowſe, eſpecially at the very juſte time of his celebration for his ſoule. At which times he confeſſed, that he was otherwiſe in his great adverſities often releaſed alſo. Thus hath that holy Writer allmoſt word for word, and att thende he addeth this: *Many hearing thus much of the Party himſelf, were wonderfully inflamed with faith and zeale, to pray, to give almeſe, and to offer ſacrifice of the holy Oblation, for the delivery of theire welbeloved frendes departed out of this life. For they underſtood, that the healthfull ſacrifice, was availeable for the redemption of both Body and Soule everlaſttingly. And this ſtorie, did they that heard it of the Parties owne Mouthe, reported unto me. Whereupon having ſo good proofe, I dare be bowlde to write it in my Eccleſiaſtical Hiſtory.* And thus much ſaithe *Beda* abowte eghte hundred yeares ago, when our Nation being but yonge in Chriſtianity, was ſedde in the true Belief, by ſundry wonderous Workes of God.

Allin's *Defence and Declaration of the Catholick Churches Doctrine of Purgatory*, p. 211. *Printed at* Antwerp, *by* John Latius, *with Privilege*, 1565.

St. Catha-

St. Catherine *of* Sienna's *Vision of a Soul in Grace.*

St. *Catherine* of *Sienna*, conceived an ardent Desire to behold a Soul in Grace, and advantaged with all the Beauties thereof: Full of this Desire, she was no sooner departed from a Sermon, but she heard a Voice from Heaven, saying unto her, *Catherine, presently thou shalt see the fruit of thy Desire.* And retiring her self into her Oratory, she there besought God for the performance of his Promise, and suddenly beheld a Person of incredible Majesty, all circled about with Light, and shining with clear Splendor; at the sight of which, she was so wrap't in Admiration, and Reverence, as she presently prostrated her self before its Feet, with intention to adore it, had it not with these words prohibited her: *Catherine forbear, for I am not God, as thou imaginest? And who then?* answered the Saint. *I am*, said It, *the Soul of a certain Murtherer you prayed for, not long since, in seeing me led to Execution; who being now cleansed in the Fire of* Purgatory, *and going all purified to Heaven, after I shall have left you satisfied of your Desire by the Commandment of Almighty God.*

An admirable Method to love, serve, and honour the Blessed Virgin Mary. Written in *Italian* by the R. F. *Alexis de Salo*, Capuchin: And Englished by *R. F. Permissu Superiorum*, 1639. p. 179.

The Efficacy of the Rosary *to free a Soul from* Purgatory.

AT what time St. *Dominick* preached in the Kingdom of *Aragon*, a certain young Virgin of good account, called *Alexandria*, made Instance unto him, as he came down from out of the Pulpit, (where he had omitted nothing that might make for the Commendations of the *Rosary*,) to be admitted into the Sodality thereof; which she obtained, although for the rest, her Life was no ways accordingly, she being one who spent much more time in adorning her Body, than to have her Soul well adorned. Now it hapned, that two Gentlemen at once making Suit unto her, it was sufficient ground of Quarrel (as they in their Madness thought,) one to challenge the other into the Field, where they both remained dead upon the place. The Friends of either hearing of this sad Accident, and imagining her (as it was true,) the Cause, to be revenged on her, they rushed into her House, and notwithstanding she desired, at least, but so much respite as to Confess her self; they would not allow it her, but presently cut off her Head, and threw it into a Pit. But our Blessed Lady, who

has ever a ſpecial care of her devoted Servants, (though never ſo defective,) revealed the Fact unto St. *Dominick*, who, in order to her merciful Commands, went to the Pit, and called on *Alexandria* by her Name; when, behold! (a wondrous Accident,) the Angels, viſibly, in ſight of all the People, brought up the Head from the bottom of the Pit, which joined unto the Body. She beſought the Saint to hear her Confeſſion; which being done, ſhe declared three Things, worthy of particular Note, arrived unto her both before and after ſhe was dead. The firſt, That by vertue of her being of the Confraternity of the *Roſary*, ſhe had a perfect Act of Contrition at the Inſtant of her Death, without which infallibly, ſhe had died Eternally. The ſecond, That as ſoon as ſhe was dead, the Devils putting her to great Affright, ſhe was marvellouſly ſecured and comforted by the glorious Queen of Heaven. The third, That for Penance, and ſatisfaction of the death of thoſe two Gentlemen, ſhe was condemned to *Purgatory* for Two hundred Years, and for Five hundred more, for her Vanity in Attire, the cauſe of that ſo lamentable effect; but that ſhe hoped, by the Merits of the ſame Confraternity, to be ſoon delivered from that Puniſhment. And having ſaid this, after ſhe had remained alive two whole days, for the Confirmation of the Miracle, and to augment the Devotions of the Sodality, ſhe left this Life again, whoſe Body was honourably Interred by the Sodaliſts there: When Fifteen days after, ſhe appeared again unto St. *Dominick* all in Glory, cloathed in reſplendent Beams of light, declaring unto him, after a world of Thanks for the ineſtimable Benefits ſhe had received of him, two Things of eſpecial Note concerning this Devotion of the *Roſary*. The one was, That ſhe was delegated to him from the Souls in *Purgatory*, with a Petition to be likewiſe inroll'd in the Sodality, to receive the benefit of it amongſt the reſt. The other, That the Angels much rejoiced at the Erection of this Sodality, and that God inſtiled himſelf the Father of it, the Bleſſed Virgin the Mother, *&c.* And having ſaid this, ſhe flew away to Heaven.

A Method to ſerve the Bleſſed Virgin Mary, *p.* 481, 482, 483, 484, 485.

Peter of *Cluzny*, ſurnamed *the Venerable*, and eſteemed in his time as the Oracle of *France*, was a man who proceeded in theſe Affairs with much conſideration, not countenancing any thing either frivolous or light. Behold the Cauſe, wherefore I willingly make uſe of his Authority: He telleth, that in a Village of *Spain*, named *the Star*, there was a Man of Quality, called *Peter* of *Engelbert*, much eſteemed in the World for his excellent Parts, and abundant Riches.

Father *Cauſſin's Holy Court*, p. 430.

Not-

Notwithstanding the Spirit of God had made him understand the Vanity of all humane Things, being now far stepped into years, he went into a Monastery of the Order of *Clugny*, there the more piously to pass the remnant of his days, as it is said, The best Incense cometh from old Trees. He often spake, among the Holy Friars, of a Vision which he saw, when he as yet was in the World, and which he acknowledged to be no small Motive to work his Conversion. This brute came to the Ears of venerable *Peter*, and who, for the affairs of his Order, was then gone into *Spain*. Behold the Cause why he, never admitting any Discourses to be entertained, if they were not well verified, took the pains to go into a little Monastery of *Nazare*, where *Engelbert* was, and to question him upon it in the presence of the Bishops of *Oleron*, and *Osma*, conjuring him, in the virtue of Holy Obedience, to tell him punctually the Truth touching the Vision he had seen, whil'st he led a secular Life. This Man being very grave, and very circumspect in all he said, spake the words which the Author of the History hath couched in his proper terms.

In the time that *Alphonsus* the younger, Heir of the great *Alphonsus*, warred in *Castile* against certain Factions disunited from his Obedience, he made an Edict, That every Family in his Kingdom should be bound to furnish him with a Soldier; which was the Cause, that for Obedience to the King's Commands, I sent into his Army one of my Houshold Servants, named *Sancius*. The Wars being ended, and the Troops discharged, he returned to my House, where having some time sojourned, he was seized by a Sickness, which, in few days, took him away into the other World. We performed the Obsequies usually observed towards the Dead, and four Months were already past, we heard nought at all of the state of his Soul, when, behold! upon a Winters Night, being in my Bed, throughly awake, I perceived a Man, who, stirring up the Ashes of my Hearth, opened the burning Coals, which made him the more easily to be seen. Although I found my self much terrified with the sight of this Ghost, God gave me Courage to ask him, *Who he was, and for what purpose he came thither to lay my Hearth abroad?* But he, in a very low voice answered, *Master, Fear nothing, I am your poor Servant* Sancius: *I go into* Castile, *in the company of many Soldiers, to expiate my Sins in the same place where I committed them.*

I stoutly replied, *If the Commandment of God call you thither, to what purpose come you hither? Sir*, saith he, *Take it not amiss, for it is not without the Divine Permission. I am in a state not desperate, and wherein I may be helped by you, if you bear any good will towards me.* Hereupon I required what his Necessity was, and what succor he expected from me? *You know, Master*, said he, *that a little before my death, you sent me into a place where ordinarily men are not sanctified. Liberty, ill Ex-*

ample, Youth, and Temerity, all conſpire againſt the Soul of a poor Soldier, who hath no Government. I committed many Outrages during the late War, robbing and pillaging, even to the Goods of the Church, for which I am at this preſent grievouſly tormented: But, good Maſter, if you loved me alive as one of yours, forget me not after death. I ask no part of your great Riches, but only your Prayers, and ſome Alms for my ſake, which will much aſſiſt to mitigate my pain. My Miſtriſs oweth me about Eight Francks upon a Reckoning between her and me, let her not beſtow it for my Body, which hath no need of it, but the comfort of my Soul, which expecteth it from your Charity.

I know not how I found my ſelf emboldened by theſe Speeches, but I had more deſire to entertain it, than fear of the Apparition. I demanded, Whether it could tell me News of one of my Countrymen, named *Peter Dejuca*, who died awhile ſince? To which he made Anſwer, *I need not trouble my ſelf with it, for he was already in the number of the Bleſſed, ſince the great Alms he gave in the laſt Famine, had purchaſed Heaven for him.* From thence I fell upon another Queſtion, and was curious to know, What had hapned to a certain Judge, whom I very well knew, and who lately paſſed into the other Life? To which he replied, *Sir, Speak not of that miſerable Man; for Hell poſſeſſeth him through the corruption of Juſtice which he, by damnable practice, exerciſed, having an Honour and Soul ſaleable to the prejudice of his Conſcience.* My Curioſity carried me higher, to enquire what became of King *Alphonſus* the Great? At which time I heard another Voice that came from a Window behind me, ſaying, very diſtinctly, *It is not of* Sancius *you muſt demand that, becauſe he, as yet, can ſay nothing of the ſtate of that Prince; but I have more Experience thereof than he: I deceaſing Five Years ago, and being preſent in an Accident which gave me ſome light of it.* I was much ſurprized, unexpectedly hearing this other Voice, and turning, ſaw, by the help of the Moons brightneſs, which reflected into my Chamber, a Man leaning on my Window, whom I entreated to tell me, Where then King *Alphonſus* was? Whereto he replied, *He will know, that paſſing out of this Life, he had been much tormented, and that the Prayers of good Religious Men much helped him; but he could not, at this preſent, ſay in what ſtate he was.* Having ſpoken thus much, he turned towards *Sancius*, ſitting near the Fire, and ſaid, *Let us go, it is time we depart.* At which *Sancius* making no Anſwer, ſpeedily roſe up, and redoubled his Complaints, with a lamentable Voice, ſaying, *Sir, I entreat you, once again, remember me, and that my Miſtriſs perform the Requeſt I made you.* The next day *Engelbert* underſtood from his Wife what the Spirit told him, and with all obſervation diſpoſed himſelf ſpeedily and charitably, to ſatisfie all was required.

In

In the Universal Description of the Theater of Heaven and Earth, by Joseph Rosaccio, *Cosmographer and Doctor in Philosophy and Physick, Printed at* Venice, 1620. *C.* 4. *Of the Extent of* Hell, Purgatory, Limbus Patrum, *and* Abraham's Bosome.

THE Sphear of Hell, or to speak more properly, the Circumference of Hell, is the Lowest part of the Earth, and the Bigness of it is about seven thousand, eight hundred and seventy five Miles. The Breadth of it, that is to say the Diameter, is the third part of the Circumference, or little less; and so are all Spherical Bodies. It is distant from Us three thousand Miles, and seven hundred fifty eight and a quarter.

Above the Sphear of Hell is that of Purgatory, fifteen thousand, seven hundred and fifty Miles in Circuit, and distant from Us two thousand, five hundred and five Miles and a half.

Above the Sphear of Purgatory is that of *Limbus Patrum*, which is twenty three thousand, six hundred and twenty five Miles, and distant from Us one thousand, two hundred and fifty two Miles.

Above this is *Abraham's* Bosome, much about the same length and distance as the other.

Some object against this, that we have plac'd Hell lowermost, and have made it less than the Earth, or any of the other Places, whereas we ought to have made it bigger, in regard of the vast numbers of People that have been crouding thither for these many thousand of years, and never return, and will be daily crowding thither till the Worlds end. To which we answer, That when the Center of the Universe shall be remov'd out of the way, after the Day of Judgment, and the Earth, with all that infinite heap of Mountains and Seas, shall be calcin'd to nothing, there will be space enough; besides that, the Damned in Chains and Fetters must not expect to have so much liberty as the Saints in Heaven who are unconfin'd.

Miracles

Miracles of the *Britiſh*, *Engliſh* and *Iriſh* SAINTS.

A Knight of Oxfordſhire *refuſing to pay Tythes, One rais'd from the Dead convinces him of his Crime.*

JOhn *Brompton*, Abbot of *Joreval*, and one of the *Decem Scriptores*, Col. 736. tells us, That St. *Auſtin*, (who was ſent hither from *Rome*) once upon a time being to preach in the County of *Oxford*, at a Town which is called *Compton*, there came to him the Prieſt of the ſaid Town, ſaying; *Father, may it pleaſe you to underſtand, that a Knight, the Lord of this Mannor, having been often admoniſhed by me, will not pay the Tythes of thoſe things which God has given him; and having threatned him with the Sentence of Excommunication, I have found him the more obſtinate.* Which St. *Auſtin* hearing, when he had firſt ſent for the Knight, ſaid thus to him. *My Son, what is this which I hear of thee? Why pay you not your Tythes to God and the Church? Know you not that the Tythes are not yours, but God's?* To whom the Knight anſwered in wrath; *Who plowed or ſowed the Land? Did not I? Know all men therefore, that to him belongs the tenth Sheaf, to whom belong the other nine.* To whom St. *Auſtin* replyed, *My Son, do not talk at this rate: For you may aſſure your ſelf, that unleſs you pay your Tythes as other* Chriſtian *People uſe to do, I will excommunicate you.* And turning to the Altar to ſay Maſs, he ſaid aloud before all the People, *I command that no Excommunicate Perſon be preſent at Maſs.* At which Words a Dead Corpſe which lay buried in the Entrance of the Church, rearing up it ſelf, and going out into the Church-yard, ſtood there like a Statue all the while that St. *Auſtin* was ſaying Maſs. Upon the ſight of this, all the Faithful that were there preſent, being almoſt frighted out of their Wits, came to Bleſſed *Auſtin*, and told him what had happened; To whom, ſaith he, *fear not. But let a Croſs with the Holy Water go before Us, and let Us ſee what is the matter.* Whereupon *Auſtin* going along with the People, came with them to the Entrance of the Church yard, and when he ſaw the Dead Body, he ſaid, *I command thee in the name of the Lord, that thou tell me who thou art.* To whom the Dead Man anſwered, *When on God's behalf you commanded that no Excommunicate Perſon ſhould be preſent at Maſs, the Angels of God, who are your conſtant Companions wherever you go, caſt me out of the Place where I lay buried, ſaying, That*

the Friend of God, Auſtin, *has commanded the ſtinking Fleſh to be caſt forth out of the Church of God. For in the time of the* Britains, *before the fury of the Pagan* Saxons *had waſted this Land, I was the Patron of this Pariſh. And though I was often admoniſhed by the Prieſt of this Church, I never paid my Tythes; and at length being excommunicated by him, I afterwards dyed, and was thruſt down to Hell.* When they had heard this, both the Saint himſelf, and all the People that were with him, wept much. And *Auſtin* ſaid, *Do you know the Place where the Prieſt was buried who excommunicated you?* Who anſwered, *he lies in this very Church-yard. Go before Us,* ſaith *Auſtin, and ſhew Us the Place.* The Dead Man went before, and came to a certain Place near the Church, where there appeared no ſign at all of a Grave. And he ſaid to *Auſtin,* and all the People that followed after him, *Lo this is the Place, dig here, and ye ſhall find the Bones of the Prieſt.* They digged therefore at St. *Auſtin's* bidding, and deep in the Earth they found a few Bones, which by the length of time were turned very dry. *Auſtin* asking whether theſe were the Bones of the Prieſt, the Dead Man anſwered, yes. Then *Auſtin* praying a good while, ſaid, *That all may know that Life and Death are in the hands of God, to whom nothing is impoſſible; In his name ariſe, for we have occaſion for thee.* The words were no ſooner out of his mouth, but all that were preſent ſaw the diſperſed Duſt come together, and the Bones to be compacted with Nerves, and the Man himſelf to riſe up. The Prieſt thus ſtanding before *Auſtin, Auſtin* ſaith to him, *Brother, Do you know that Man?* He anſwered, *Father, I do know him: and I wiſh I had not known him.* Quoth *Auſtin, You excommunicated him.* Quoth the Dead Prieſt, *I did ſo, and I had reaſon. For he was always a withholder of Tythes from the Church, and a Flagitious Man to his laſt day. Auſtin* replied, *Brother, You know that God is merciful, and therefore you ought likewiſe to have mercy upon the Creature and Image of God, who was alſo redeemed with his Blood, and has ſo long endured the pains of Hell.* Then he put a Whip into his hand, and the Other begging lamentably for Abſolution upon his knees, the Dead Prieſt releaſed the Sins of the Dead Patron. Whom being now abſolved, *Auſtin* commanded to return to his Grave, and wait for the Laſt Day. And as ſoon as he was returned to his Grave, he immediately fell all into Aſhes. Then ſaith *Auſtin* to the Prieſt, *How long have you lain here?* He made anſwer, *an hundred and fifty years and upwards.* Quoth *Auſtin, And how have you fared all this while? very well,* quoth the Prieſt, *and among the Delights of Eternal Life.* Then ſaid *Auſtin, Would you be willing to have me pray to the Lord that you may return to live amongſt us, and to help us by preaching to bring back Souls to their Creator, which are now beguiled by the Devil? God forbid, Father,* ſaith the Prieſt, *that I ſhould be diſturbed from my Reſt, and that you ſhould cauſe me to return*

again

again to the Toilſome Life of this World: Then ſaid *Auſtin* to the Prieſt, *My Dear Friend, go and reſt in peace, and withal, pray for me, and all the Holy Church of God.* Who entring into his Grave, was preſently turned into Aſhes. Then *Auſtin* called the Knight to him, and ſaid, *How now Son, will you yet pay your Tythes to God?* But the Knight trembling, fell down at his feet, weeping and confeſſing his guilt, and begging pardon; and having left all that he had in the World, and ſhaved his Crown, he followed St. *Auſtin* all the days of his life, and cloſed his laſt day in all Holineſs, and entred into the joy of Eternal Happineſs.

The Wonderful Conſecration of Weſtminſter-*Abby by St.* Peter *himſelf.*

Eldred *In vit. Ed. Confeſſ.* Creſſey's *Ch. Hiſt. p.* 308.

ELdred, Abbot of *Rievall*, gives this following Account; That in the time when King *Ethelred*, by the Preaching of St. *Auſtin*, embraced the Chriſtian Faith: his Nephew *Sigebert*, who governed *Eaſt Angles* (rather *Eaſt Saxon*,) by the ſame holy Biſhop's Miniſtry received the Faith. This Prince built one Church within the Walls of *London*, the principal City of the Kingdom; where he honourably placed *Militus* Biſhop of the ſame City without the Walls: Likewiſe towards the Weſt he founded a Famous Monaſtery to the honour of St. *Peter*, and endowed it with many Poſſeſſions. Now on the Night before the Day deſign'd for the Dedication of this Church, the bleſſed Apoſtle St. *Peter* appear'd to a certain Fiſher-man in the habit of a Stranger, on the other ſide of the River of *Thames*, which flowed by this Monaſtery, demanded to be waft over, which was done: Being out of the Boat, he entered into the Church in the ſight of the Fiſher-men; and preſently a heavenly Light ſhone ſo clear, that it turned the Night into Day. There was with the Apoſtle a multitude of Heavenly Citizens, coming out, and going into the Church: A Divine Melody ſounded, and an Odour of an unexpreſſible fragrancy was ſhed abroad. As ſoon as all things pertaining to the Dedication of the Church was performed, the glorious Fiſher of Men returned to the poor Fiſher-man, who was ſo affrighted with his Divine Splendour, that he almoſt loſt his Senſes: But St. *Peter* kindly comforted him, brought him to himſelf; then both of them entered into the Boat: St. *Peter* asked him if he had any Proviſion; Who anſwered, that partly being ſtupified with ſeeing ſo great a Light, and partly detained by his return, he had taken nothing; being withal aſſured of a good Reward from him: hereto the Apoſtle replyed, Let down thy Net: The Fiſher man obeyed, and immediately the Net was filled with a multitude of Fiſhes: They were all of the ſame kind, except one Salmon, of a wonderful largeneſs. Having then drawn them

to ſhoar, St. *Peter* ſaid; *Carry from me this great Fiſh to* Militus *the Biſhop, and all the reſt take for thy hire. And moreover be aſſured, That both Thou, all thy life-time, and thy Children after thee, for many years, ſhall be plentifully furniſhed with thoſe kind of Fiſhes; only be careful that you fiſh not on the Lord's Day. I who ſpeak now with thee, am* Peter. *And I my ſelf have Dedicated this Church built to my Fellow-Citizens, and to my Honour, ſo preventing by my own Authority the Epiſcopal Benediction. Acquaint the Biſhop therefore with the things that thou haſt ſeen and heard, and the Signs yet marked in the Wall will confirm thy Speeches. Let him therefore forceaſe from his Deſign of Conſecrating the Church, and only ſupply what I have omitted; The Celebration of the Myſtery of Our Lord's Body and Blood, and the Inſtruction of the People; Let him likewiſe give notice to all, That I my ſelf will oftentimes viſit this Place, and be preſent at the Prayers of the Faithful, and will open the Gates of Heaven to all that live Soberly, Juſtly and Piouſly in this World.* And as ſoon as he had ſaid this, he preſently vaniſhed from his ſight.

The next Morning, as the Biſhop *Militus* was going in proceſſion to the Church with an intention to Dedicate it, the Fiſher-man met him with the Fiſh, and related to him whatſoever St. *Peter* had injoin'd him; at which the Biſhop was aſtoniſhed, and having unlocked the Church-door, he ſaw the Pavement marked with Letters and Inſcriptions both in Greek and Latin, and the Walls anointed in twelve ſeveral places with holy Oyl. He ſaw likewiſe the remainder of twelve Torches, ſticking on as many Croſſes, and the Church every-where yet moiſt with Aſperſions. All which being obſerved by the Biſhop, and People preſent, they rendered praiſe and thanks to Almighty God.

The ſame Author relates, That the Children of this Fiſher-man, having received a command from their Father, of paying the Tythes of all their Gain by fiſhing, and offer'd them to St. *Peter* and the Prieſts attending Divine Service in this Church: But one amongſt them having preſumed to defraud the Church of this, preſently was deprived of the wonted benefit of his Trade; till having confeſt his Fault, and reſtored what he had reſerved, he promiſed amendment for the future.

William of *Malmsbury* adds to this Story; That the Fiſher-man, who was very ſimple, and as yet not a Chriſtian, diſcovered to the Biſhop very exactly the Shapes and Lineaments of St. *Peter*, well known to the Biſhop by his Picture publickly extant at *Rome*. Malmſ. *de Geſt. Pontific. L.* 2.

In the Year 635. ſays Father *Creſſy*, S. *Birinus*, being adviſed by Pope *Honorius* to repair into *Britany* for the Converſion of the *Weſt-Saxons*, does aſſert this *Apoſtolick Miſſion* of S. *Birinus*, our Lord, to have been approved by a Divine Miracle; and for the truth of his Aſſertion, quotes *Baronius*, who cites for it, as he ſays, *William* of *Malmsbury*, *Huntingdon*, *Florentius*, *Mathew* of *Weſtminſter*, &c. *P.* 350.

I have thought expedient, ſaith he, *to deſcribe here out of the Acts of St.* Birinus *a wonderful Miracle beſeeming an Apoſtolick Man, which is omitted by St.* Beda. *It was thus: The Holy Man being arrived to the Shore of the* Britiſh *Sea, and ready to take Ship, celebrated the Divine Myſteries, offering to God the Sacrifice of the Saving Hoſt as a* Viaticum *for himſelf and Followers. After which, the Seaſon being proper, he was haſtily urged to enter the Ship: and the Wind ſerving them, they ſailed ſpeedily, when on the ſudden* Birinus *called to mind that he had loſt a thing infinitely precious to him, which by the urging haſt of the Seamen, having his mind other ways buſied, he had left behind him at Land. For Pope* Honorius *had beſtowed on him a Pall, or Corporal, upon which he conſecrated the Body of our Lord, and afterward uſed to wear it in a Particle of the ſaid Sacred Body, which he hung about his Neck, and always carried with him: but when he celebrated Maſs, he was wont to lay it by him upon the Altar. Armed therefore with Faith, he by Divine Inſpiration went down from the Ship into the Sea, and walk'd ſecurely upon it to the Shore. Where finding what he had left behind, he took it, and in like manner returned to the Ship, which he found ſtanding ſtill immoveable, whereas a little before he had left it ſailing extreme ſwiftly. When he was entred into the Ship, not one drop of water appeared on his Cloaths; which the Mariners ſeeing, kneel'd before him, and worſhipped him as a God: and many of them by his Preaching were converted to the Faith of Chriſt.*

How St. Edmund's *Head was miraculouſly found, and interred with his Body.*

St. *Edmund*, King of the *Eaſt-Angles*, having had his Army under the Command of the valiant Count *Walketule* routed by the *Danes*, in the time of their Invaſion of this Iſland, that Pious King was likewiſe, after ſome farther Oppoſition, taken by them; and being tied to a Tree by order of their General, was firſt moſt cruelly whipped, and then thoſe Barbarians did, as it were in ſport, ſo pierce with their Darts his whole Body in all places, that in a ſhort time there was not left place for a new Wound; yet he willingly ſuſtaining all theſe Torments for the *Faith* of *Chriſt*, and Defence of his Countrey, they cut off his Head.

But the Rage and Malicious Fury of thoſe *Pagans* not ceaſing after they had thus ſlain King *Edmund*; but caſting out his Body deſpightfully, they kept the Head to revenge themſelves yet further on the Tongue which had ſo conſtantly ſounded forth the Name of *Chriſt*: and after they had uſed all manner of Contemptuous Scorns upon it, they caſt it into a ſecret place in a thicket of a Wood adjoining, leſt the *Chriſtians* ſhould venerate it, and decently bury it with the Body.

There it remained a whole years ſpace: after which the *Pagans* retiring out of the Countrey, the firſt care of the *Chriſtians* was to honour their Holy King and Martyr. Aſſembling themſelves therefore together

out of their lurking Places, they reverently took his Body out of the unclean Place where it had been caſt, and then with all diligence ſought for the Head. And whilſt every one of them with equal Affection ſearched each corner of the Wood, there hapned a Wonder not heard of in any Age before. For whilſt they diſpers'd themſelves in all parts, and each one demanded of his Companions, where it was that the *Danes* had caſt the Head, the ſame *Head* anſwered them aloud in their own Tongue, *Here, here, here:* neither did it ceaſe to cry out in the ſame Words till it had brought them to the Place. And to add to the Wonder, there they found a mighty and fierce Wolf, which with its Fore-feet held the Head, as if appointed to watch and defend it from other Beaſts. When they were come, the Wolf quietly reſigned it to them: ſo with joyful Hymns to God they carried and joyn'd it to the Body, the Wolf in the mean time following it to the Place where they buried it; after which, the Beaſt returned into the Wood: In all which time, neither did the Wolf hurt any one, neither did any one ſhew the leaſt Intention to hurt the Wolf. *F. Creſſey's* Church Hiſtory, P. 734, 735, 736.

A Monk Divinely puniſhed for his neglect to venerate the Holy Croſs.

A Monk of *Glaſtenbury* named *Ailſi*, refuſing to bow, as others did, to a Crucifix; at laſt, either out of Compunction, or by Command of his Superior, he bowed himſelf: but a Voice proceeding from the Image, ſaid theſe words diſtinctly; *Now too late* Ailſi, *now too late* Ailſi: Which Voice ſo affrighted him, that falling down, he preſently expired. F. Creſſy's *Church Hiſtory*, p. 876.

St. Dunſtan's *Miracles.*

ONce upon a time, a mighty Beam, from the top of the Church, threatning the Deſtruction of many by its fall, St. *Dunſtan* with his Right hand making the ſign of the Croſs, lift it up again. Sarisbury *Breviary*, *Leſſon.* 5.

Further, As this Saint was praying one Night, the Devil aſſails him in the ſhape of a Bear, and endeavoured with his Teeth to ſnatch the Staff out of his Hands, upon which the Man of God leaned; he unaffrighted lifts up his Staff, and followed the horrid Monſter, beating him, and ſinging theſe words: *Let God ariſe, and let his Enemies be ſcattered.* And the Ugly Phantaſm vaniſhed.

A Miracle to aſſert the Real Preſence.

WHen St *Odo* was celebrating the Maſs in the preſence of certain of the Clergy of *Canterbury* (who maintained that the Bread and Wine, after Conſecration, do remain in their former ſubſtance, and are not *Chriſt*'s true Body and Blood, but a Figure of it:) When he was come to Confraction, preſently the Fragments of the Body of *Chriſt* which he F. Creſſy's *Church Hiſtory*, p. 842.

held in his hands, began to pour forth blood into the Chalice. Whereupon he ſhed tears of joy; and beckning to them that wavered in their Faith, to come near and ſee the wonderful Work of God; as ſoon as they beheld it, they cryed out, O holy Prelate, to whom the Son of God has been pleaſed to reveal himſelf viſibly in the Fleſh, pray for us, that the Blood we ſee here preſent to our Eyes, may again be changed, but for our Unbelief the Divine Vengeance fall upon us; he prayed accordingly; after which, looking into the Chalice, he ſaw the Species of Bread and Wine, where he had left Blood.

How our Saviour let St. Wittekundus *know the Worthy and Unworthy Receivers.*

Bolland. *in vita ejus, ad* Jan 7. *p.* 384.

St. *Wittekundus* in the Adminiſtration of the *Euchariſt*, ſaw a Child enter into every ones Mouth, playing and ſmiling when ſome received him, and with an abhorring Countenance when he went into the Mouths of others; *Chriſt* thus ſhewing this Saint in his Countenance, who were Worthy, and who Unworthy Receivers.

St. Wereburga's *Wild-Gooſe Miracle.*

Malmsbur. *de Pontif. L.* 4. *Ap.* Capgrav. *S.* Wereburga.

THE Memory of *Wulfere*, King of the *Mercians*, received a great luſtre from the wonderful Sanctity of his Daughter St. *Wereburga*, Who after her Father's Death undertook a Religious Profeſſion, and by her Brother was perſuaded to accept the Government of three Monaſteries of Religious Virgins, *Frickingham*, ſince called *Trent*, in *Staffordſhire*, *Wedum* and *Hamburgh* in *Northamtonſhire*. In this Station ſhe not only found due Obedience from her Devout Daughters, but even Irrational and Wild Creatures became ſubject to her Command, as if by her Sanctity ſhe had recovered that Empire which Man enjoy'd in his Primitive Innocence. This will be made appear by her baniſhing from her Territory great flocks of Wild Geeſe for their Importunity and waſtful Devouring her Corn and other Fruits. The manner of it was as followeth.

There was near the Walls of the Town a Farm belonging to the Monaſtery, the Corn whereof was much waſted by Flocks of wild Geeſe, which the Steward of the place endeavoured, but in vain, to chaſe away; of which incommodity he made complaint to the Holy Virgin: Whereupon ſhe commanded him, ſaying, *Go your ways, and ſhut them all up in a Houſe.* He wondering at ſo ſtrange a Command, thought the Saint ſpoke thoſe words in jeſt: But when ſhe renew'd the ſame Injunction conſtantly, and in a ſerious manner, he returned amongſt the Corn, where ſeeing great numbers of ſuch Fowl devouring the Grain, he, with a loud voice, commanded them, in his Miſtriſſes name, to follow him: Hereupon, immediately, they all, in one Drove, follow'd him, and were ſhut up together in a Houſe. Now it hapned,

that

that a certain Servant, privately, ſtole one of the ſame Birds, which he hid, with intention to eat it. The next morning, early, the Holy Virgin went to the Houſe, where, after ſhe had, in a Chiding manner, reprehended the Birds for uſurping that which belonged not to them, ſhe commanded them to fle away, and not return. Immediately the whole Army of them took wing; but being ſenſible of the injury done them, they flew not away, but hovering over the Holy Virgins head, with wonderful noiſe, made complaint of their loſs. She hearing their importunate Clamours, underſtood, by Inſpiration, the cauſe thereof; and, after ſearch made, the Offender confeſſed his Theft; whereupon ſhe commanded the Bird to be reſtored to her Companions. After which they all, with one conſent, flew away, ſo as that not any Bird of that kind was afterwards ſeen in that Territory. And *William* of *Malmsbury* affirms, That the ſtolen Bird was kill'd, and again reſtored to life by the Saint. *F. Creſſi's Church Hiſtory*, p. 427.

Of St. Juſtinian's *being beheaded, and of his croſſing the Seas on foot afterwards, with his Head in his hand.*

St. *Juſtinian* was born of a Noble Family in *Leſſer Britany*, where, after having ſpent his Youth in Study and Learning, he received the Order of Prieſthood. Then he travelled, and at length came to an Iſland, then called *Lemency*, now *Ramſy*. Afterwards he became St. *David's* Confeſſor, and a mighty Promoter of Chriſtianity. This ſet the Devil to work againſt him; and by that Enemy of Mankind's Inſtigation, three of this holy Mans Servants, who had been reprov'd by him for their Idleneſs, and miſpending their time, ruſht upon him, threw him to the ground, and moſt cruelly cut off his Head. But in the place where the ſacred Head fell to the ground, a Fountain of pure Water preſently flow'd, by drinking of which, in following times, many were, miraculouſly, reſtored to health. *Ap. Capgrav. In Juſtiniano.*

But Miracles, greater than theſe, immediately ſucceeded his death: For the Body of the bleſſed Martyr preſently roſe, and taking the Head between the two Arms, went down to the Sea ſhore, and walking thence on the Sea, paſſed over to the Port called by his Name; and being arriv'd in the place where a Church is new built to his memory, it fell down, and was there buried by St. *David*, with ſpiritual Hymns and Canticles: In which Church our Lord vouchſafes frequently to atteſt the Sanctity of his Servant by many Miracles. F. *Creſſi's Church-Hiſtory*, p. 234.

How S. Ositha *walk'd, when dead, with her Head in her hands, and knock'd at a Church-door.*

Baron. ad A. D. 653. St. *Ositha* was Daughter of a *Mercian* Prince, named *Frithwald*, and of *Wilterburga*, Daughter of *Pende*, King of the *Mercians*. She was bred up in great Piety, and, through her Parents Authority, became Wife to *Sighere*, Companion of S. *Seb.* in the Kingdom of the *East Angles*. But preferring the Love of a heavenly Bridegroom, before the Embraces of a King, her Husband complied with her Devotion; and, moreover, not only permitted her to consecrate her self to our Lord, but bestowed on her a Village, situated near the Sea, called *Chic*, where building a Monastery, she enclosed her self. And after she had spent some time in the service of God, it hapned that a Troop of *Danish* Pirats landed there; who, going out of their Ships, wasted and burnt the Countrey thereabout, using all manner of Cruelty against the Christian Inhabitants. Then he who was the Captain of that impious Band, having learnt the Condition and Religious Life of the blessed Virgin St. *Ositha*, began, by Entreaties, and Presents, to tempt her to Idolatry; adding withal, Threats of Scourging, and other Torments, if she refused to adore the gods which he worshipped. But the Holy Virgin despising his Flatteries, and not fearing his Threats, made small account of the Torments attending her. Whereupon the said Captain, enraged at her Constancy, and scorn of his Idols, pronounced Sentence of Death against her, commmanding her to lay down her Head to be cut off. And in the same place where the Holy Virgin suffered Martyrdom, a clear Fountain broke forth, which cured several kinds of Diseases. As soon as her Head was off, the Body presently rose up, and taking up the Head in the hands, by the conduct of Angels, walked firmly the straight way to the Church of the Apostles St. *Peter*, and St. *Paul*, about a quarter of a Mile distant from the place of her suffering: And when it was come there, it knocked at the Door with the bloody hands, as desiring it might be opened, and thereon left marks of Blood. Having done this, it fell there down to the ground; now her Parents having heard of her death, earnestly desired, as some recompence for their loss, to enjoy the comfort of burying with them her headless Body: which being brought to them, they Interred it in a Coffin of Lead in the Church of *Aylesbury*, where many Miracles were wrought by her Intercession. At length, her sacred Reliques, by a Divine Vision, were translated thence, back again to the Church of *Chic*, which *Maurice*, Bishop of *London*, reposed in a precious Coffer; at which time the Bishop of *Rochester*, then present, was cured of a grievous Infirmity. F. *Cressi's Church-History*, p. 424.

Harcus in Martyrolog. 7. Octob.

Capgrav. in S. Ositha.

The

The Hiſtory of St. Claire, *a Martyr to Chaſtity.*

St. *Claire*, by Birth an *Engliſh-man*, of a very Noble Deſcent, and Illuſtrious for his outward Comelineſs, inward natural Endowments, ſingular Piety, rare Chaſtity. Being at years of maturity, his Parents would have matcht him to a Noble and Beautiful Virgin: But, to preſerve his Virginal Purity, on his very Marriage-day he ſtole away into *France*, where he eſpous'd an Hermit's life, and ſpent his days in ſtrict Exerciſes of Piety. But the Enemy of Man's ſalvation could not long ſupport the brightneſs of Divine Graces ſhining in this Saint; to obſcure which, he inflamed, with Luſt, the Mind of a certain Noble-woman dwelling near, who immediately attempted to expugn the Chaſtity of the Servant of God: But St. *Claire* reſolutely reſiſted the ſhameleſs Lady; notwithſtanding which reſiſtance, when her Sollicitations more increaſed, he was forced, for his own quietneſs and liberty, to forſake his Monaſtery. *Martyrolog. Gall. 4. Novemb.*

The laſcivious Woman, deſperately enraged with his departure, ſent two Murderers in ſearch of him, who, at laſt, found him in a poor Cottage, where he had fixed his Habitation with one onely Companion, named *Cyrinus*. There they firſt ſet upon him with many opprobrious Speeches, and, at laſt, drawing out their Swords, they moſt cruelly cut off his Head, whil'ſt he, devoutly kneeling, offered his Sacrifice of Chaſtity to our Lord, the Lover of pure Minds, and Patron of Innocence.

This glorious Champion of Chaſtity being thus victorious by Patience, preſently after aroſe, and with his hands taking up his Head, by the aſſiſtance of Angels, carried it to a Fountain, not far diſtant, into which he caſt it; and then carried the ſame back to the Oratory of his Cell; and going on a little further towards a Village ſeated near the River *Epta*, which ſince took a new Name from this glorious Martyr, he there conſummated his Courſe, and tranſmitted his bleſſed Soul to Heaven. As for his Companion *Cyrinus*, he being firſt dangerouſly wounded, was, by the Prayers of St. *Clarus*, wonderfully reſtored to health. The diſtinct place where this holy Martyr ſuffered, is ſaid to be in the Territory near *Rouen* in *Normandy*, near the River *Seyne*. *Ap. Capgrav. in S. Claro.*

S. Decumanus *does himſelf waſh his own Head, after it was cut off.*

St. *Decumanus*, born of Noble Parents in the South-weſtern parts of *Wales*, forſaking his Countrey, the more freely to give himſelf to Mortification, and Devotion, paſſed the River *Severne* upon a Hurdle of Rods, and retired himſelf into a mountainous vaſt Solitude covered with Shrubs and Bryars, where he ſpent his Life in the repoſe of Contemplation, till in the end he was ſlain by a Murderer. But *A. D. 706. Martyr. Angl. 27. Auguſt. Capgrav. in vit. S. Decumani.*

But it ſo hapned, that when his Head was cut from his Body, the Trunk raiſing it ſelf up, took the Head, which it carried from the place where he was ſlain, to a Spring not far off, which flowed with a moſt chryſtal Water, in which, with the Hands, it waſhed the Blood away; which Spring, in memory of the Saint, is, to this day, called St. *Decumanſis*'s Spring, near to which place the Body, together with the Head, was Honourably buried by the neighbouring Inhabitants. F. *Creſſi*'s *Church-Hiſtory*, p. 526.

Ap. Capgrav.

S. Ruadanus, *and S.* Finnian, *Counter-Miracle one another.*

Colganus vita Finniani 23 Febr. p. 395.

St. *Ruadanus* obtained this ſpecial favour of God, that from a certain Tree in his Cell (*Tilia* it's call'd) from the hour of Sun-ſetting till Nine a Clock the next Day, dropt a Liquor of a peculiar taſte, pleaſing to every Palate; which then fill'd a Veſſel, which ſufficed for a Dinner for him and all his Brotherhood: and from Nine a Clock to Sun-ſetting it dropt half a Veſſel full, with which Strangers were entertained. Upon the fame of this Miracle many of the Saints came to St. *Finnian*, deſiring him to go along with them to that place, and perſuade *Ruadanus* to live a Life common with others. St *Finnian* went with them, and when they came to the Tree that gave the admirable Liquor, he ſign'd it with the ſign of the Croſs, and after Nine a Clock the Liquor ceas'd to flow. St. *Ruadanus* hearing that his Maſter S. *Finnian*, and ſeveral others were come to him, he called his Servant, and bid him prepare a Dinner for his Gueſts; who going to the Tree, he found the Veſſel that ſtood under it wholly empty, and told his Maſter how it was; who bid him carry his Veſſel to the Fountain, and fill it to the top with Water, which when he had done, preſently the Water was changed into the taſte of that Liquor which dropt from the Tree. Moreover, he found a Fiſh of great bigneſs in the Fountain, and carried all to the Man of God; who commanded him to ſet theſe Gifts before St. *Finnian*. He ſeeing what was done, Croſſed the Liquor, and it was changed again into common Water, and ſaid, *Why is this Liquor of a falſe Name given unto me?* The Diſciples of St. *Finnian* ſeeing all this, deſired their Maſter to go to the Fountain, and Croſs it, as he had done the Tree: But St. *Finnian* anſwered them, *My Brethren, do not grieve this holy Man, for if he go before us to the next Bog, he will be able to do the ſame that he did in the Tree, and the Water, namely, make ſuch Liquor flow thence.* Wherefore St. *Finnian*, and the reſt, all entreated St. *Ruadanus*, that he would live as others did; which he yielded to, and he held the common courſe of living.

St.

St. Auguſtin's *Miracle.*

St. *Auguſtin* diſputing with the *Britiſh* Biſhops about the Obſervation of *Eaſter*, and arguing, That they did not keep it in its due time: When the *Britains*, after a long Diſputation, would not be moved to give their Aſſent, but would follow their own Traditions, St. *Auguſtin* brought the Diſpute to this Concluſion, ſaying, *Let us beſeech our Lord, who makes Brethren of one mind in the Houſe of his Father, that he would vouchſafe, by Celeſtial Signs, to make known unto us, which of the Traditions is to be followed, and which is the right Path leading to his Kingdom. Let ſome Perſon be here produced among us; and he by whoſe Cares he ſhall be cured, let that Man's Faith and Practice be believed acceptable to God, and to be followed by Men.* This Propoſition being accepted, with much ado, a blind Man was brought before them, and was firſt offered to the *Britiſh* Biſhops, but by their Endeavors and Miniſtry found no Cure and Help. At length *Auſtin*, compelled thereto by juſt Neceſſity, kneeled down, and prayed to God to reſtore the blind Man his ſight; whereupon, immediately, the blind Man (upon his Prayer) received ſight, and *Auſtin* was proclaimed by all a true Preacher of Celeſtial Light.

Father Creſſy's Church-Hiſtory. l. 13. c. 18. B. l. 2. c. 2.

St. Keyna *turns Serpents into Stones.*

THE Holy *Britiſh* Virgin St. *Keyna* was Illuſtrious for her Birth, being the Daughter of *Braganus*, Prince of that Province of *Wales*, which, from him, was called *Brecknockſhire*; but more Illuſtrious for her Zeal to preſerve her Chaſtity, for which ſhe was call'd, in the *Britiſh* Tongue *Keynvayre*, that is, *Keyna* the Virgin. When ſhe came to ripe years, many Noble Perſons ſought her in Marriage, but ſhe utterly forſook that ſtate, having conſecrated her Virginity to our Lord by a perpetual Vow. At length ſhe determined to forſake her Countrey, and find out ſome deſart place where ſhe might attend to Contemplation; wherefore directing her Journey beyond *Severn*, and coming to certain woody places, ſhe requeſted the Prince of that Countrey, that ſhe might be permitted to ſerve God in that Solitude. The Prince was willing to grant her Requeſt, only he told her, *The place did ſo ſwarm with Serpents, that neither Man nor Beaſts could inhabit in it.* To which ſhe replied, *That her Truſt was fixed in the Name and Aſſiſtance of Almighty God, and therefore ſhe doubted not to drive all that poyſonous brood out of that Region.* Hereupon the place was readily granted to the Holy Virgin, who proſtrating her ſelf to God in fervent Prayer, obtain'd of him to change all the Serpents and Vipers there into Stones; ſo as to this day the Stones, in that Region, reſemble the windings of Serpents through all the Fields and Villages, as if they had been ſo fram'd by the hand of the Engraver.

The ſtate of Church Affairs in this Iſland under Britiſh *Kings.*

The Hiſtory of St. David, *and his Miracles.*

The ſtate of Church Affairs in this Iſland under the Britiſh *Kings.* P. 115 London *Printed by* N. Thompſ. 1687.

THE King of the Region, call'd *Ceretica*, travelling to *Dunetia*, met, by the way, a Religious Virgin, call'd *Nonnita*, of great Beauty; which he luſting after, by Violence deflowr'd: She, hereby, conceiv'd a Son, but neither before nor after had ever knowledge of any Man. The King thus Father of St. *David*, is call'd *Xanthus*; and his Mother, by ſome, nam'd *Melaria*; others, *Nonnita*. His Eminency was predicted by St. *Patrick* long before: For that Saint being in the Valley of *Roſina*, in the Province of *Dimetæ* (*North-Weſt Wales*) meditating on his Miſſion into *Ireland*, had a Revelation by an Angel, *That after Thirty Years a Child ſhould be born in that Province, which ſhould give a great Luſtre to that Country.* And his Nativity was uſher'd in by another Miracle: For when *Gildas Albanius* was, from the Pulpit, teaching a great Congregation, on the ſudden he became dumb, and unable to ſpeak, but afterwards broke forth into theſe words: *A Holy Woman, call'd* Nonnita, *now preſent in this Church, is great with Child, and ſhall ſhortly be brought to Bed of a Son, full repleniſht with Grace. It was in regard to him that I was hindred from ſpeaking, by a Divine Power reſtraining my Tongue. This Child ſhall be of ſo eminent Sanctity, that none in theſe our Parts are comparable to him; I will ſurrender this Region to him, who will from his Infancy, by degrees, increaſe in Grace and Sanctity: An Angel, God's Meſſenger, hath revealed this unto me.* This Holy Child, not long after born, being baptiz'd, and growing up in Grace, became the firſt Biſhop of *Menevia*, to which place he tranſlated the Biſhoprick of *Caerleon*, and which, from him, was called St. *Davids*.

The ſtate of Church Affairs under the Britiſh *Kings*, p. 138.

Now in the Year of Grace 519, a *Britiſh* Synod being aſſembled, on the occaſion of the deteſtable Hereſie of the *Pelagians*, *Paulin*, a Biſhop with whom St. *David* in his Youth had been educated, earneſtly perſuaded the Fathers to ſend for St. *David* in the Name of the Synod, who was lately conſecrated Biſhop by the Patriarch, to afford his aſſiſtance to God's Church now in great danger; but could not prevail with him to forſake his Contemplations, until, at laſt, two Holy Men, *Daniel*, and *Dubritius*, by their Authority brought him to the Synod: And then all the Fathers there aſſembled, enjoin'd St. *David* to preach. He commanded a Child, which had lately been reſtor'd to Life by him, to ſpread a Napkin under his Feet, and ſtanding upon it, he began to expound the Goſpel and the Law to the Auditory. All the while he continued, a ſnow white Dove deſcending from Heaven, ſate upon his ſhoulder, and the Earth, on which he ſtood, rais'd it ſelf under him, till it became a Hill, from whence his Voice, like a Trumpet, was clearly heard and underſtood by all both far and near: On the top of which

Hill

Hill a Church was afterwards built, which remains to this day. When the Sermon was finiſht, ſo powerfully did Divine Grace co-operate, that the Hereſie ſoon vaniſh'd, and was extinguiſh'd; and the Holy Biſhop St. *David*, by the general Election and Approbation both of Clergy and People, was exalted to be Archbiſhop of all *Cambria*. Now concerning the ſame *Paulin* or *Paulins* that ſent for *David* to the Synod, we find that St. *David*, as ſoon as he was promoted to the Prieſthood, went to *Paulins*, a Diſciple of St. *German*, and that in a certain Iſland he led a Holy Life acceptable to God, and that St. *David* liv'd with him many years, and follow'd his Inſtructions. *Paulinus*, at laſt, by extreme pains in his Eyes, loſt the uſe of them; whereupon calling his Diſciples together, he deſired that one after another they would look upon his Eyes, and ſay a Prayer or Benediction on them: But receiving no Benefit thereby, *David* ſaid to him, *Father, Command me not to look you in the Face; for Ten Years are paſt ſince I ſtudied the Scriptures with you, and in all that time I never had the boldneſs to look you in the Face.* *Paulins*, admiring his Humility, ſaid, *Since it is ſo, it will ſuffice, if by touching mine Eyes, thou pronounce a Benediction on them.* Preſently therefore, as ſoon as he had toucht them, Sight was reſtored to them. When St. *David* came to dye, our Lord Jeſus vouchſafed him his Preſence, as he had promis'd by his Angel, to the infinite Conſolation of the Holy Father: And St. *Kentigern* ſaw a multitude of Angels conducting him into the Joy of our Lord; and our Lord himſelf, at the Entrance of Paradiſe, crowning him with Glory and Honour. *Ib. p.* 141. *Ib. p.* 146

St. Winwaloe's *Siſters Eye being pluckt out by a Gooſe, he opens the Gooſe, reſtores his Siſter to her Eye, and the Gooſe to her Life.*

St. *Winwaloe*'s Siſters Eye being pluckt out as ſhe was playing by a Gooſe, he was taught by an Angel a ſign whereby to know that Gooſe from the reſt about the Houſe, and having cut it open, found the Eye in its Entrails, preſerved by the power of God unhurt, and ſhining like a Gem; which he took, and put it in again in its proper place, and recovered his Siſter: And was ſo kind alſo to the Gooſe, as to ſend it away alive, after it had been cut up, to the reſt of the Flock. *Act. Sanctor. Mart.* 3. p. 25.

An Obedient Fox puniſht for ſtealing a Saint's Hen.

Bull. *Act. Sanct. in vit.* Genulph. *ad* Jan. 17.

A Fox having ſtol one of S. *Genulph*'s Hens, he chid the Fox, and commanded him to lay it down juſt in the place whence he took it; all which the Fox performed; but could not ſo eſcape, but was miraculouſly puniſht for his Theft; for as he was running away by the Door of the Church, he fell down dead.

The Miracle of the Red Sea *repeated.*

The State of Church Affairs in this Iſland under Britiſh *Kings, p.* 89.

WHile St. *Patrick* labour'd with great ſucceſs in the Goſpel, *Britain* was illuſtrated with the Memory of another great Saint *Winwaloe*, the Son of a Noble Perſon called *Fracon*, Couſin-german of a *Britiſh* Prince nam'd *Coton*. This S. *Winwaloe* was from his Childhood inflam'd with an earneſt deſire to live to God only; and having got leave of his Parents to be commended to the care of a certain Religious Man, he made great Progreſſes in Vertue and Holineſs; and in proceſs of time undertook a Monaſtical Profeſſion. Many Miracles God wrought by him, in performance whereof, having a firm Faith, he made uſe only of the Sign of the Croſs, and Oyl which had been bleſſed: Amongſt which Miracles the moſt ſtupendious was, his raiſing a Young Man to Life.

At this time the Glory of the moſt Holy Prelate St. *Patrick* was famous in God's Church, who like a Bright Star illuſtrated all *Ireland*; and the report of his admirable Vertues kindled in St. *Winwaloe* ſo great an Affection towards him, that he endeavoured to paſs over to him, and be ſubject to his Direction in Piety. Behold, while the Holy Man's thoughts were buſied about this Deſign, St. *Patrick* in a Viſion preſented himſelf to him with an Angelical Brightneſs, and a golden Diadem on his head, telling him he was the ſame *Patrick*, whom he ſo earneſtly deſired to viſit: But to prevent a dangerous Journey by Sea and Land, our Lord hath ſent me to thee to fulfil thy deſire, ſo as thou mayſt enjoy both my ſight and Converſation: he further told St. *Winwaloe*, that he ſhould be a Guide and Director of many in Spirituals.

The Baron of Honſden's *Viſion.*

IN the Year 1596. the Baron of *Honſden*, who had been formerly of *Elizabeth*, the Queen of *England*'s Council, falling dangerouſly ill, ſaw entring into his Chamber ſix of the Principal Officers of this Kingdom, who dyed a little before, and had as well as he been cruel Perſecutors of the Catholick Religion. They appeared almoſt all ſurrounded with flames; and in that diſmal eſtate, drawing near his Bed, they bid him acquaint *William Cecil*, one of the Accomplices of their Impieties and their Violences, that in a little time he ſhould deſcend into Hell,

there

there with them to ſuffer the Puniſhment that was due to ſo many Crimes. After they were vaniſh'd, the Sick Man related the Viſion he had had, and affirmed with Oaths that it was no *Reverie*, but a certain Truth. Nevertheleſs he did not avail himſelf of it: For inſtead of employing the remainder of his Life in doing fruits worthy of Penitence, he dy'd ſome few days after in his Error, and in his Sin. *Cecil* quickly followed him, God having ſnatcht him out of the World by a Death as fatal as it was ſudden and unforeſeen. *Le Pedag. Chriſt. P.* 265.

The Miracles by Chriſt's *Blood.*

HAles in *Glouceſterſhire*, where the Blood of Jeſus Chriſt, brought from *Jeruſalem*, being kept (as was affirmed) for divers Ages, had drawn a great many great Offerings to it from remote Places: And it was ſaid to have this Property, That if a Man were in Mortal Sin, and not abſolved, he could not ſee it; otherwiſe very well: Therefore every Man that came to behold this Miracle, confeſs'd himſelf firſt to a Prieſt there, and then offering ſomething to the Altar, was directed to a Chappel where the Relique was ſhewed; The Prieſt who confeſs'd him (in the mean while) retiing himſelf to the back part of the ſaid Chappel, and putting forth upon the Altar a Cabinet or Tabernacle of Chryſtal, which being thick on the one ſide, that nothing could be ſeen thorough it; but on the other ſide thin and tranſparent, they uſed diverſly: For if a rich and devout Man entred, they would ſhew the thick ſide, till he had paid for as many Maſſes, and given as large Alms as they thought fit; after which (to his great joy) they permitted him to ſee the thin ſide, and the Blood. Whether yet (as my Author, a Clerk of the Council to *Edward* the Sixth, and living in theſe times, affirms) was proved to be the Blood of a Duck, every week renewed by two Prieſts, who kept the Secret between them.

L. Herbert's Hiſtory of Henry the Eighth, p. 494.

Miracles ſaid to be wrought by St. *Thomas A Becket.*

St. Thomas A Becket *chuſes the Bleſſed Virgin for his Miſtreſs, and She mends his Shirt for him.*

St. *Thomas*, that Arch-ſtickler againſt the Prerogatives of the Crown and his King, to favour the Progreſſes of Church-Privileges and the Intereſts of the Pope, we are told, from his youth had vow'd his Chaſtity to the Bleſſed Virgin; and being, on a time, among ſome of his Com-

Genoni Chronicon. *SS. Dei parve, p.* 177.

Companions (before he was Archbiſhop) he heard them boaſting of their Miſtreſſes, and the ſpecial Preſents they had received from them. *Thomas* told them that they vapour'd fooliſhly, for he had a Miſtreſs that far excelled all theirs; who had beſtowed ſuch a Preſent on him, that they never ſaw any thing like it. All this he intended in a Spiritual Senſe; but, they urging vehemently that he would ſhew them what he talked of; he ran to the Church, and prayed the Bleſſed Virgin to pardon the Preſumptuous Word he had ſpoken of her. To whom ſhe appeared in a Viſion, and incouragingly told him, that he did well to cry up the Excellency of his Miſtreſs; and ſhe gave him a very fine and a very little Box, which his Companions ſnatcht out of his hand, and opening, ſaw ſomething of a Purple Colour, and taking it out, behold a wonderful fine *Caſula*, (a Garment which the Prieſts wear.) This Story came to the ears of the Archbiſhop of *Canterbury*, who ſent for *Thomas*, and learnt of him the truth of it, whereupon he ſecretly determined in his mind to make him his Succeſſor. But this Favour of the Virgin's in the Preſent of a New Garment, was not ſo wonderful as another we are told of, that concerned an Old one. For when he was Archbiſhop, he uſed to wear a Hair ſhirt next his Skin on Saturday, (a Day dedicated to the Bleſſed Virgin) which being rent, *Wickman* tells us, that the Bleſſed Virgin held his Shirt, whilſt he ſtitched it; but *Gononus* reports it thus.

Gonon. *Ibid.* p 176. & Wickman's *Sabbatiſmus Marianus*, p. 73.

There was an Engliſh *Prieſt that daily ſaid the Maſs of the Bleſſed Virgin, becauſe he had not skill to ſay any other; who being accuſed, was ſuſpended by St.* Thomas *from his Office for his want of skill. St.* Thomas *on a time had hidden his Hair-ſhirt under his Bed, that at a convenient ſeaſon he might ſecretly ſow it: The Bleſſed Virgin appeared to the foreſaid Prieſt, and commanded him to go to* Thomas, *and tell him, that the Mother of God had granted leave to the Prieſt that daily celebrated her Maſs, and was ſuſpended, to officiate again; by this token, that ſhe, for whoſe love he ſaid Maſs, had ſowed his Hair-ſhirt that lay in ſuch a place, and had left the Red Hair with which ſhe ſowed it.* Thomas *hearing this, was amazed, and found it ſo as the Prieſt related, and gave him power hereupon to officiate.*

A Fowl is turn'd into a Carp for St. Thomas *his Conveniency.*

THE *Engliſh* Legend relates in the Life of St. *Thomas*, That when he was at *Rome*, upon a Faſting-day, a Fowl being provided for his Dinner, becauſe no Fiſh could be bought, the Capon was miraculouſly turned into a Carp, rather than the Holy Man ſhould break the Orders of the Church.

How

How God miraculously vindicated Thomas *against his Enemies in his Life-time.*

NOw St. *Thomas* being accounted the King's Enemy, began to be contemned, and hated by the common People, that coming to a Town called *Strode*, the Inhabitants of that Place meaning to put an affront upon this good Deſpiſed Father, preſumed to cut off his Horſes Tail which he rode upon: but hereby they brought a perpetual reproach upon themſelves; for afterwards it fell out, by the Pleaſure of God, that all the Race of thoſe Men that committed this Fact, were born with Tails, like Brute Beaſts; whence the Proverb comes of *Kentiſh Long-tails*. Polyd. *Virgil.* Angli *Hiſt. Lib.* 13.

The Wonderful Judgments of Thomas a Becket's *Murderers.*

ALL Men ſhunned their Company, and none eat or drank with them; they caſt the Fragments of their Meat to the Dogs, and when they had taſted them, they would eat no more of them: ſo manifeſt was God's Vengeance, that they who contemned the Lord's Anointed, were even contemned by Dogs. A Canoniz'd Hiſtorian adds further, That of thoſe who killed him, ſome with their Teeth gnawed off their own Fingers in pieces, others had their Bodies flowing with Corrupt Matter, others were diſſolved by the Palſy, and others miſerably died of Madneſs. Hoveden. *Hiſt. p.* 499. Antonin. *Hiſt. To.* 2. *p.* 705.

Certain Viſions, Revelations and Miracles relating to St. Thomas a Becket's *Death.*

A Little before St. *Thomas* returned out of Baniſhment, it was revealed to him, that a few days after his return he ſhould go to Heaven by dying a Martyr; and we are told that while he way praying at the Monaſtery of *Pontiniac*, he heard a Voice from Heaven, ſaying, O Thomas, Thomas, *my Church ſhall be glorified in thy Blood.* A certain Young Man being under an Infirmity, his Soul went out of his Body, and returned again; and he ſaid he had been wrapt up into Heaven, and ſaw an empty Seat mightily adorned, placed among the Apoſtles; And when he asked for whom that magnificent Seat was prepared, an Angel anſwered, it was reſerved for a certain great Prieſt of the *Engliſh* Nation; which was underſtood of St. *Thomas*. *Heraclius* alſo, the Patriarch of *Jeruſalem*, coming into *England*, related this Viſion. A certain Fryer was ſick to Death in a Monaſtery of the Holy Land, the Abbot deſired him to certify him of his ſtate after Death, which he promiſed, and dyed. A few days after he appeared to the Abbot, and told him he enjoyed the Viſion of God; and that you may not doubt of my Happineſs, know, ſaith he, *That when I was carried by Angels into Heaven, there* Antonin. *Hiſt. To.* 2. *p.* 706. Harpſfield's *Hiſt. Eccl. Angl. p.* 334. Capgrave *in the Life of St.* Thomas *f.* 292.

there came a great Man with an unſpeakable admirably Proceſſion following him of Angels, Patriarchs, Prophets, and Apoſtles, &c. This Man ſtood before the Lord as a Martyr, all his Head being torn, and his Blood ſeeming to diſtil from the clefts of his Wounds. To whom the Lord ſaid, O Thomas, *thus it becometh thee to enter into the Court of the Lord*; and added, *I will give no leſs Glory to thee, than that I have beſtowed on* Peter. *And the Lord took a mighty golden Crown, and put it on his Head.* The Fryer added, *Know for certain, that* Thomas *of* Canterbury *is ſlain about this time; mark my words, and obſerve the time:* And ſo he vaniſhed. This the Abbot told to the Patriarch, who related it in *England*. Before St. *Thomas* was buried, as he lay in the Quire upon the Bier, in the morning, lifting up his Right Hand, he gave his Benediction to the Monks.

Hoveden *Hiſt. p.* 299.

A certain Soldier, a great Lover of St. *Thomas*, was enquiring every where, How he might get any of his Reliques? Which a crafty Prieſt hearing, at whoſe Houſe he ſojourned, ſaid to him, I have by me a Bridle which St *Thomas* long uſed; which the Soldier hearing, gave him the Money he asked for it, and received the Bridle with much Devotion. And God, to whom nothing is impoſſible, willing to reward the Faith of the Soldier, vouchſafed to work many Miracles by that Bridle in Honour of his Martyr; which the Soldier conſidering, built a Church in Honour of St. *Thomas*, and, inſtead of Reliques, put therein this Bridle of the cheating Prieſt.

Cæſarius *Dialog. diſt.* 8. *c.* 70.

Mighty Wonders performed in the Behalf of thoſe that invoked St. Thomas's *help.*

Feſtiv. fol. 80. & Antoninus *loc. citat. p.* 707.

THere was a Bird, ſays the *Feſtivale*, that was taught to ſpeak, and could ſay St. *Thomas*; it hapned that this Bird ſitting out of his Cage, a Spar Hawk ſeiz'd on it, and was ready to kill it; but the Bird crying, *St.* Thomas *help*, the Spar-Hawk fell down dead.

Lambert's *Peramb. of* Kent, *p.* 143.

King *Lewis* of *France* was extraordinarily heard, for coming over to offer at this Saints Tomb at *Canterbury*, and praying for a ſafe Paſſage, he obtained that neither he, nor any other from thenceforth that croſſed the Seas between *Dover* and *Withſond*, ſhould ſuffer any Loſs or Shipwreck.

Antoninus. Ibid.

Again, A ſpecial Friend of *Thomas*, being under an Infirmity, came to the Tomb of the Saint, to pray for the recovery of his health, which he received to the full: But being return'd home, he thought within himſelf, that perhaps that Infirmity was inflicted on him for his Salvation, and was for the greater profit of his Soul than Health was; and therefore returning to the Sepulchre of the Saint, he prayed, *That what ſhould moſt conduce to his Salvation, whether Sickneſs or Health, that* Thomas *would obtain it for him of the Lord.* Whereupon his Infirmity returned again upon him.

St.

St. Thomas's *Civility to other Saints in the matter of Cures.*

A Clerk having been troubled with Vomiting, and a bloody Flux, and a Pain in his Eyes, that he was almoſt blind, he had for 15 days together implored the Martyrs help at *Canterbury*: to whom St. *Thomas* at laſt appeared, and bid him riſe quickly, and go to *Durrham* to St. *Cuthbert*, and by his Merits he ſhould obtain Mercy and Health: For (ſaid he) *I will have my languiſhing Patients and Servants go to him for Cure, and his come to me.* And the firſt day he came thither he was cured. *Capgr. vit. St.* Cuthbert. *fol.* 78.

The peculiar Veneration paid to St. Thomas's *Shrine, even above that of the Bleſſed Virgin, or that of Jeſus Chriſt.*

WE are told of an Hundred thouſand People, that in ſome years, have come to pay their Devotions to his Shrine: Nay more, that their Zeal towards him was ſo hot, as ſometimes they ſeemed to have but little conſideration of the bleſſed Virgin her ſelf, and none at all of Chriſt. For there being three Altars in the Church of *Canterbury*, one dedicated to Chriſt, another to the Virgin *Mary*, and a third to *Thomas*. We are told out of an old Lieger-Book of that Church, that one Year the Offerings at the Shrine of *Thomas* amounted to 954 *l.* 6 *s.* 3 *d.* when thoſe to the bleſſed Virgin came only to 4 *l.* 1 *s.* 8 *d.* and to Chriſt nothing at all. W. Sumner. *Antiq. of* Canter. *p.* 249. *Cited by* Foulis *Hiſtory of Popiſh Treaſons, &c. p.* 17.

Of a Man that had his Eyes put out, and his Privities cut off, and was made perfect again by St. Thomas.

ONE *Eilwardus* having in his Drink broke into a Man's houſe, and ſtole ſome of his Goods, ſuch an Action of Felony was laid againſt him, that he was condemned to have his Eyes put out, and his Privities to be cut off, which Sentence was executed upon him; and he being in danger of Death by bleeding, was counſelled to pray to St. *Thomas*. In the Night he had a Viſion of one in white Apparel, who bid him *watch and pray, and put his Truſt in God, and our Lady, and holy St.* Thomas. The next day the Man rubbing his Eyes, they were reſtored; and a little after rubbing the other place, his *Pendenda*, (as he calls them) were alſo reſtored, very ſmall at the firſt, but growing ſtill greater, which he permitted every one to feel that would. No doubt the old *Roman* Breviary points at this Story, when it ſays thus: *Thomas ſtretched out his powerful hand to unuſual and unheard of Wonders: For even they that were deprived of their Eyes, and of thoſe parts by which Mankind is propagated*, by his Merits had the Favor to receive new ones.* *Brev. Roman. antiq. lect.* 9.

* Membris genitalibus privati.

The History of St. Patrick, *and his Miracles.*

Stanihurſt. ap. Haræum. 17. Mart.

St. Beda.

St. *Patrick*, alias *Socher*, the great Apoſtle of *Ireland*, in *A. D.* 361. was born in the South-Weſt Coaſt of *Britany* among the *Dimetor* in the Province called *Pembrokeſhire*. His Father was *Caliphurnius*, a *Britiſh* Prieſt or Deacon; his Mother *Concha*, the Siſter of St. *Martin* Biſhop of *Tours*. The Village where he was born, was called *Bannava*, where anciently Gyants are ſaid to have dwelt.

Antiq. Gluſton. in Patricio. Horæus in Patricio. Jocelin. in vit. S Patricii. c. 13.

But *Socher*, afterwards called *Patrick*, was, in the Sixteenth year of his Age, led away Captive in an Incurſion made by the *Picts* into *England*, and ſold to a Noble-man in the Northern parts of *Ireland*. Six whole Years the devout Youth ſpent in this ſlavery, all the while addreſſing his Prayers to God an hundred times aday, and as oft in the night, uſing great Mortification likewiſe; ſo that with theſe two wings he mounted to ſuch Perfection, as he enjoy'd a frequent Converſation with Angels. And particularly in *Capgrave*, we read how an Angel, called *Victor*, frequently viſited him, and ſaid to him, *Thou doſt very well to faſt, ere long thou ſhalt return to thy Countrey.* But after ſix Years ſlavery, St. *Patrick*, by the admonition of an Angel, found under a certain Turf a Sum of Gold, which he gave to his Lord, and ſo was delivered from Captivity, and returned to his Parents Countrey, which he gloriouſly illuſtrated with the admirable Sanctity of his Life.

In Antiq. Glaſton. in Patricio.

Afterwards repairing to *Rome*, he received his Miſſion for the Converſion of *Ireland*, from Pope *Celeſtinus*, who changed his Name to *Patricius*, as prophecying he ſhould be the ſpiritual Father of many Souls, and ſo was promoted to his Epiſcopal Dignity, and directed to his Voyage into *Ireland*; and at the ſame time received of the Pope twelve Years of Indulgence.

Stanihurſt in vit. S. Patric.

The *Iriſh* Magicians gave this warning of St. *Patrick*'s coming into *Ireland* ſeveral Years before, ſaying, *A Man will come hither with his Wood, whoſe Table ſhall be placed on the Eaſtern ſide of his Houſe, and ſome perſons ſtanding behind, together with the other, from the Table will ſing, and the Congregation will anſwer them, ſaying, Amen. When this Man comes he will deſtroy our Gods, ſubvert our Temples, deſtroy Princes which reſiſt him, and his Doctrine ſhall remain and prevail here for ever.*

Ap. Capgrav. in S. Patricio.

Jocelin. in vit. S. Patricii. c. 26.

Now the piece of Wood foretold by thoſe Magicians, is interpreted a certain wonderful Staff which St. *Patrick*, before his Journey, received from an Holy Hermit, and which was called, *The Staff of Jeſus*. Now the Hiſtory of that Staff is as follows:

St.

St. *Patrick* by Divine Revelation paſs'd over to a certain ſolitary Hermit living in an Iſland of the *Tyrrhen* Sea, whoſe name was *Juſtus*, which he made good by his Actions, being a Man of a Holy Life, great fame, and much merit. After devout Salutations and good Diſcourſe, the ſame Man of God gave to St. *Patrick* a Staff, which he ſeriouſly affirmed had been beſtowed on him immediately by the hand of our Lord *Jeſus* himſelf, who had appeared to him.

Now there were in the ſame Iſland at ſome diſtance other Men alſo who liv'd ſolitary Lives: Of which ſome ſeem'd very freſh and youthful, others were decrepid old Men. St. *Patrick* after ſome converſation with them, was informed that thoſe very old Men were Children to thoſe who appeared ſo youthful. At which being aſtoniſh'd, and enquiring the occaſion of ſo great a Miracle, they thus acquainted him, ſaying, *We from our Childhood by Divine Grace have been much addicted to Works of Mercy, ſo that our Doors were always open to all Travellers which demanded Meat or Lodging. On a certain Night it hapned that a Stranger, having a Staff in his hand, was entertain'd by us, whom we uſed with all the Courteſie we could. On the Morning after he gave us his Benediction, and ſaid, I am* Jeſus Chriſt: *My Members you have hitherto oft miniſtred to, and this Night entertain'd me in my own Perſon. After this he gave the Staff which he had in his hand to a Man of God, our Father both ſpiritually and carnally, commanding him to keep it, till in ſucceeding times a certain Stranger, named* Patrick, *ſhould come to viſit him: and to him he ſhould give it. Having ſaid this, he preſently aſcended into Heaven. And from that day we have remained in the ſame ſtate of youthful Comlineſs and Vigour to this hour. Whereas our Children, who then were little Infants, are now, as you ſee, become decrepid old Men.* Farther, in the vulgar Opinion with this Staff St. *Patrick* caſt out of the Iſland all Venomous Beaſts. Girald. Cambrenſ. *in topograph. l.* 34.

St. *Patrick* landed in the Province of *Lenſter* in the Year 432. where having converted *Sinel* the Son of *Finchado*, he directed his Journey into *Ulſter*, where one *Dicon* coming ſuddenly with Weapons, intended to kill the Saint and his Companions. But as ſoon as he ſaw the Holy Biſhop's face, he felt compunction in his heart, led the Saint to his Houſe, had the Faith of *Chriſt* preacht to him, and was converted.

While St. *Patrick* remain'd in *Ireland*, the Holy Son of God ſhew'd him a Den, into which whoſoever entred and ſtaid there the ſpace of one Day and Night, he was purged from all the Sins he had committed in his whole Life; and continuing in the Love of God, he might ſee all the Torments of the Wicked, and the Joys of the Bleſſed. And long after him, an *Iriſh* Soldier, in the Reign of King *Stephen*, entred this Purgatory of St. *Patrick*, ſaw all the Puniſhments there inflicted, and had alſo a full view of the Terreſtrial Paradiſe which Man loſt by his Fall: And at his return to Earth again, gave the King a perfect Account of thoſe Regions. Matt. Paris *fol.* 73.

After

Capgrave *in Patric.* Jocelin *in Patricio.*

After eight years labouring in our Lord's Vineyard in *Ireland*, to the Converſion of that Iſland, St. *Patrick* return'd to *Britany*, and ſo went on to *Rome*, there to give an Account of his Apoſtleſhip. At his return thence to his Native Countrey, he retired to *Glaſtenbury*, where he foretold with the Tongue and Spirit of Prophecy many unfortunate, and many proſperous things which in future times ſhould befall *Britany*: and moreover foreſaw and foretold the Sanctity of St. *David* who was in his Mother's Womb. And at laſt yielded to Nature in the thirty ninth year after his return to the ſaid Iſland, and was buried in the Old Church on the Right hand of the Altar by Direction of an Angel, a great flame likewiſe in the ſight of all breaking forth in the ſame place. He lived one hundred and eleven years.

Antic. Glaſton *in Patricio.* Gul. Malmsbu. *Avam de* Domerham. Joan. Monachus.

Certain Iriſh *Saints that performed Wonderful Converſions.*

Colganus *ad* 6 Feb. *in vitam St.* Riochi *per* 268.

St. *Rioch.* entertained St. *Ædus* the Biſhop, and ſet a great Supper of Fleſh before him, but the Biſhop would not eat Fleſh, but bleſſing the Meat, it was turned into Bread, and Fiſh, and Honey. And in the Life of St. *Moedoc* we are told, That when St. *Molua* had killed a fat Calf for to receive him, hearing that St. *Moedoc* did not eat Fleſh, he bleſſed eight pieces of Fleſh, and they became eight Fiſhes; but the Biſhop knowing by Inſpiration how they were made Fiſhes, he bleſſed them again, and they were turned again into eight pieces of Fleſh; which St. *Malua* ſeeing, he was diſpleaſed; for he had no other Fiſhes in his Monaſtery, and therefore before them all, he bleſſed them again, and they became right Fiſhes the ſecond time, and here the Conteſt ceaſed; and for the Honour of St. *Molua*, he was contented to feed upon them.

Colganus *Act Sanct. Hibern. ad* Jac. 31. *p.* 221.

F I N I S.

Some Books lately printed for R. Baldwin.

THE Tryal of *Philip Stansfield*, Son to Sir *James Stansfield* of *New-Milns*, for the murther of his Father, and other Crimes Libell'd againſt him, *Feb.* 7. 1688.

The Revolter; A Tragi-comedy: Acted between the *Hind* and *Panther*, and *Religio Laici*, &c.

An Hiſtorical Relation of ſeveral Great and Learned *Romaniſts* who did embrace the *Proteſtant* Religion, with the Reaſons of their Change, delivered in their own Words; Collected chiefly from the moſt Eminent Hiſtorians of the *Roman* Perſuaſion: to which is added, a Catalogue of ſeveral Great Perſons of the *Roman Catholick* Religion who hath all along oppos'd the Tenets of the Church of *Rome*.

A Letter of Advice to a Young Lady, being Motives and Directions to eſtabliſh her in the *Proteſtant* Religion: written by a Perſon of Honour, and made publick for the uſe of that Sex.

A Seaſonable Collection of Plain Texts of Scripture (in words at length, againſt ſeveral Points in the *Romiſh* Religion) for the Uſe of *Engliſh Proteſtants*.

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